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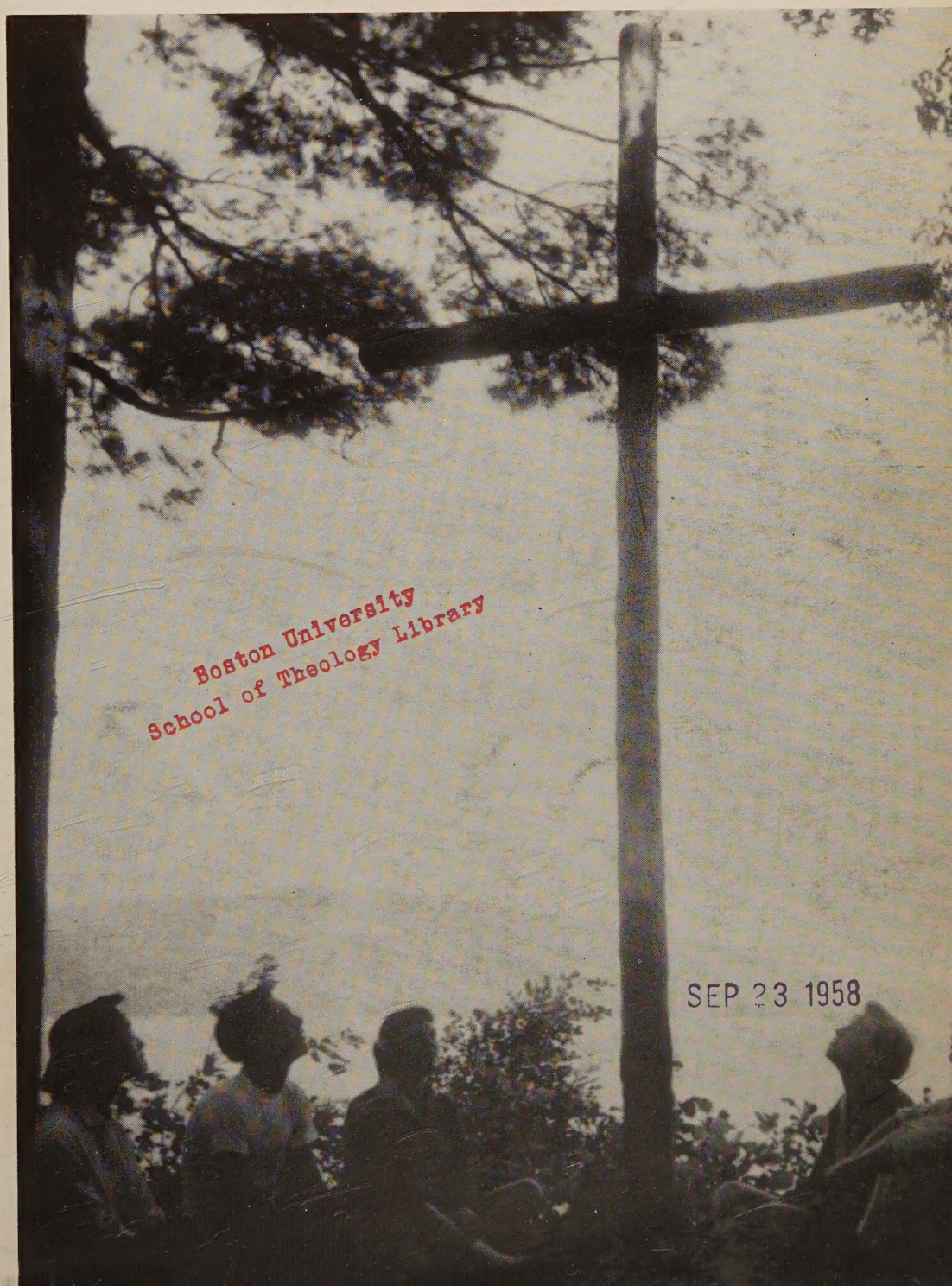
ZIONS HERALD

New England Methodist Monthly



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ZIONS HERALD

New England Methodist Monthly

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In a Sentence 1

Editorials 2

Summer Camps in Review—Editor Sees Methodist Young People in Quest for Christian Living 3
by Warren Carberg

Beat High Cost of Living—Copley Young Adults, Boston, Spend Week-end at Martha's Vineyard 10
by Maureen Mills and Vin Miller

The Care and Feeding of Young Ministers 12
by Betty Parsons (Pseudonymn of a Minister's Wife)

Youth Advisor Starts Fourth Career—Bruce Tallman Plans for Active Years Ahead after Retirement 14

Bishop Visits Empire Grove—Historic Camp Meeting Observes 100th Anniversary 15

96th Annual Session at Hedding—Bishop Lord Preaches at Well-Attended Sunday Meeting 19

From the Cabinet 21
by Ray H. Cowen

Centennial at Naples, Maine 21

Along the Asbury Trail 23
by John Rex Shepler

Television and Radio 24

Bishop Lord Criticizes Near East Foreign Policy 25

Woman's Home Missionary Society Holds Meeting 26

Air Force Chaplain Chief Gets D.S.M. for Leadership 26

Former N. E. Conference Member Returns as Guest Preacher 26

Second Methodist Church Founded in Glastonbury 26

Bishop Lord Lauds Action of Automobile Registrar 27

Appointments 27

Unto Thee, O God 27
by Georgia Harkness

The Higher Call 28

Arlington Church Choir Participated in Vespers 28

Smokestacks and Steeples 29
by Clair M. Cook

Assembly, Board of Lay Activities, Northeastern Jurisdiction, Scheduled 29

Calendar Clippings 30

Bookcase 31

Bible Clue Puzzle 32

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In a Sentence

"The greatest danger that faces this country is the danger of moral lassitude—liberty turned to license, rights demanded that duties shirked, the moral sense deteriorating, the traditions and standards of the nation weakened, the spiritual forces within it losing ground."

—ROBERT J. MCCRACKEN

•

"The improvement of the understanding is for two ends: first, our own increase of knowledge; secondly, to enable us to deliver that knowledge to others." —LOCKE

•

"If you intend to go to work, there is no better place than right where you are; if you do not intend to go to work, you cannot get along anywhere; squirming and crawling about from place to place can do no good."

—ABRAHAM LINCOLN

•

"Citizens may be born free; they are not born wise; therefore, the business of liberal education in a democracy is to make free men wise."

—F. CHAMPION WARD

On the Covers . . .

Inside Front:

BY THE LAKE—This photo shows a glimpse of the lakefront at the Methodist Church Camp at Winthrop, Me. In the rear is a cross of Maine birch. Over the scene hangs the mystic quiet of the Maine woodlands in the summer months.

Photo by Steve Burbank

Front:

WORSHIP AT THE RIDGE — These campers at the Methodist Conference Center at Rolling Ridge, North Andover, are sitting around the rustic cross in their outdoor chapel in the Point of Pines. Devotional services are conducted here early in the morning and after supper at night.

Editorials

Indirect Aggression

Indirect aggression since becoming violent in the Middle East is now well known. However, it is not new within the government of many local churches, where it usually takes the non-violent form and is effective for good or bad in disrupting and overthrowing the entrenched powers — destroying the status quo.

The method is popular among the powerless minority which cannot vocalize its grievances, or influence those in power by its suggested changes even by crying with the voice of need.

In a free society where every responsible person can have a say and cast a vote this method hardly seems necessary. Yet, whenever voices are ignored and needs passed over the way is opened for the freedom-loving human spirit to work in the one underhanded means available—indirect aggression.

The method is destructive to human character for it deals in double moral and ethical standards which cancel each other and turn the individual into a zero. Indirect aggression requires telling lies for truth and using truth only as an expedient. It requires a set of double loyalties, one professed and one sincere. It demands a false smile and a hidden dagger which kills as it smiles. It brings out the worst in human nature while presumably achieving what is best for it.

Even though the evils of indirect aggression are recognized, it is used in local churches by those who are too weak to stand up and be counted or too dumb to express themselves clearly before others. They are the ones who wait to express themselves after an open meeting to other subversive weaklings who give ready ears to their remarks. They move from house to house, not to spread cheer and hope, but to entice others who may join their minority to overthrow instead of sharing in the progressive advance of their church. These are the ones who seek re-enforcements from the outside, sneak in hidden weapons, and all of the time are professing their loyalty with ready smiles.

The indirect aggressor within the local church becomes even more despicable because the church structure, when properly used, makes such a method unnecessary.

However, it must be frankly admitted the structure does not always function. This may be due to immature ministers who feel insecure when open to the free expression of the congregation; or ministers who have not been taught the necessity for using the total governmental structure of the church; or ministers who have simply grown much rutted with age. On the other hand, there are laity who never have any authority except in their churches and, being unaccustomed to the use of power, they do not know how to use it without suppressing others or impeding progress. Then, too, there is always the blindness of boards and commissions which do not know their duties, and the inner circle which sees no needs but its own. Finally, the needs of the people in any church are always growing beyond what the church can supply in its present system and, therefore, it must always be advancing democratically, and sometimes slowly. Rigidity always invites indirect aggression.

The local church, consequently, needs to be alert to the needs of its members and lend an encouraging ear, followed by some action, to anyone who has somehing to say either of severe criticism or helpful suggestion. Many people need to be helped and protected if they are ever to speak where it will do some good. The first sign of slightest disapproval or lack of interest will send them scurrying to the tunnel of indirect aggression.

In the growth and change of any local church, dry rot sometimes weakens the most cherished pillar; constant stirring should prevent the formation of any upper or lower crusts, and in the total mixture each group should know what the other group is doing.

There is always one person who is ever ready to succumb to indirect aggresion—the person who says, even after the most democratic meeting, "That was all cut and dried." Nothing is ever "cut and dried" in a truly democratic assembly—even the official board. Of course, as it should be, much is prepared in advance by those who have that responsibility.

Many years ago a man got up from a friendly table and went out into the night to carry on his indirect aggression. Violently he died. There, too, a body was dragged up a hill. The human soul cried for something better and those in power could not hear the cry.

Whether in the church or in the nation there is always the cry of people who have not been heard—people who are growing up, sense a new freedom, seek a new place, and long for self-respect. When we are deaf to this cry, then the way for indirect aggression is opened for it is a method which can be used by those whose cries will not be heard.

—JDE

Summer Camps in Review

Editor Sees Methodist Young People in Quest for Christian Living

by Warren Carberg

YOUR EDITOR has just taken a few dashes here and there in his superannuated Cadillac to find out for himself what Methodist young people are doing at their summer camps.

He was accompanied by his Yashika 635 camera purchased for him at a gratifying discount by Al Peckham, treasurer of Methodist Information, some film and a flashgun.

Like most former reporters he knows a lot about photographers but very little about photography. On newspapers the cameraman takes care of the pictures and the reporter writes the story.

Secretly, both reporters and photographers think they are one notch higher in the Fourth Estate social scale than the other but they try not to let it show.

But when a former reporter makes his own pictures, he becomes an object of pity to former associates in the business, although in this case he enjoys the experience.

Volunteer Leaders

To make matters worse many of his pictures reveal only too plainly his amateur status.

However, he is reproducing several pages of them in this issue to give ZIONS HERALD readers some idea of what Methodist boys and girls are doing and have been doing during these past months.

He came away with a sense of wonder and a conviction that a lot of editors and writers are too much concerned with the thought that modern youth is going to the dogs, that all teenagers are potential alcoholics, and that all are heading for juvenile delinquency.

Your editor feels that Methodist youth, model of 1958, is about as fine as any he has ever seen.

Too much credit cannot be given to the leaders. For instance, the Rev. Forrest L. White, New England Conference youth director, told me a rather surprising thing. That was that many of his leaders come from many different professions and from a great variety of age groups.

"Adventurers On The Way"

These people devote portions of their vacations without pay to help youth. Many of them have had long experience in different fields of endeavor. Their experience is of inestimable value to boys and girls and it is being given freely and fully.

During the latter part of August, your editor visited the Methodist Conference Center at Rolling Ridge where the Intermediate Camp, including boys and girls of from 12 to 14 years of age, was in session.

It was directed by the Rev. Mr. White and the Rev. Steven M. Seminerio of Marblehead, camp director of the group for the six days they were at the Ridge.

The theme of the camp was "Adventurers on the Way," expressive of what amounts to a planned quest moving towards Christian maturity.

The boys and girls are divided into a number of groups, each with a leader. These groups meet every morning for an hour and a half of Bible study and discussion of Christian living.

This writer was struck with the sense of practicality. For instance, some of the groups took up problems that are common to all families. Boys and girls assumed the roles of fathers and mothers and re-enacted scenes that are familiar to American family life. Some understanding of the thoughts and feelings of the parents under such conditions is born in the minds of the youngsters during these discussions.

They learn the value of a Christian approach to these problems and go back home with a desire to be more helpful and co-operative in living with their parents and brothers and sisters.

Impressive, also, to the visitor is the amount of time accorded to devotional services. In addition to the discussion groups there are services in the outdoor chapel near the rustic cross at the Point of Pines both before breakfast and at the after-supper vespers.

At the climactic Friday night candlelight service Christian decisions and dedications are frequent. The youngsters go back to their home churches with a desire to participate in the work during the ensuing year.

(Continued on page 22—Pictures next page)

Maine *Methodist Church Camp*

CHILDREN ACQUIRE FIRST-HAND KNOWLEDGE OF MOTHER NATURE in the outdoors at Winthrop, Me. Sitting, left to right: Rachel Kenniston, Bethel, Me.; Bonnie Canders, Greenville, Me.; William Gibbs, Rumford, Me.; Instructor Henry Hussey, Waldoboro, Me.; and Jeffrey Knight of Rumford, Me. Standing, left to right: the Rev. and Mrs. C. W. Frye of Fort Fairfield, Me. Mrs. Frye was dean of the camp at the time the picture was made and the Rev. Mr. Frye was camp chaplain.

CRAFT WORK is one of the interesting features of the Winthrop Camp. Left to right: Pamela Milligan, Augusta, Me.; Pamela Pomeroy, Bangor, Me.; John Chamberlain, South Portland, Me.; Mrs. Olive Grundy, Auburn, Me., instructor at the camp for ten years; Charles Clark, Presque Isle, Me., and Emily Cotton, Augusta, Me.

GOD BLESS THE FOOD—Here are some campers at Winthrop, Me., saying grace before a meal. Left to right: Peter York, Bethel, Me.; Rebecca Kenniston, Bethel, Me.; Mari-Lee Seavey, Corinna, Me., counsellor; Gregory Staples, Presque Isle, Me.; and Linwood Higgins, Scarboro, Me.

FRONT OF THE MAIN CAMP BUILDING which houses recreation hall, dining room, kitchen and store at Winthrop, Me.

Camp Aldersgate

OUTDOOR LECTURE—In the group are: Edward Johnson, Portsmouth, R. I.; Marshall Piper, South Yarmouth, Mass.; Robert McAvoy, Stoughton, Mass.; Richard Gillespie, Stoughton, Mass.; Joe Sullivan, Brockton, Mass., counsellor; Jon Conklin, East Providence, R. I.; Jimmy Thibault, Mansfield, Mass.; Sarah Perkins, South Yarmouth, Mass.; Andrea Bassett, Bourne, Mass.; Judith Davenport, Fall River, Mass.; Diane Shooter, Putnam, Conn.; Betsy Aldrich, Warwick, R. I.; Diana Granland, Stoughton, Mass.; Carolyn Washburn, Brockton, Mass.; Patty MacMurty, East Hartford, Conn., and Kenneth S. Ainsworth, Fall River, Mass.

WOODLAND TABLE — The Rev. William Grunden of East Glastonbury, Conn., putting up a rustic table with the aid of two members of the Methodist Junior High School group at Camp Aldersgate, North Scituate, R.I.

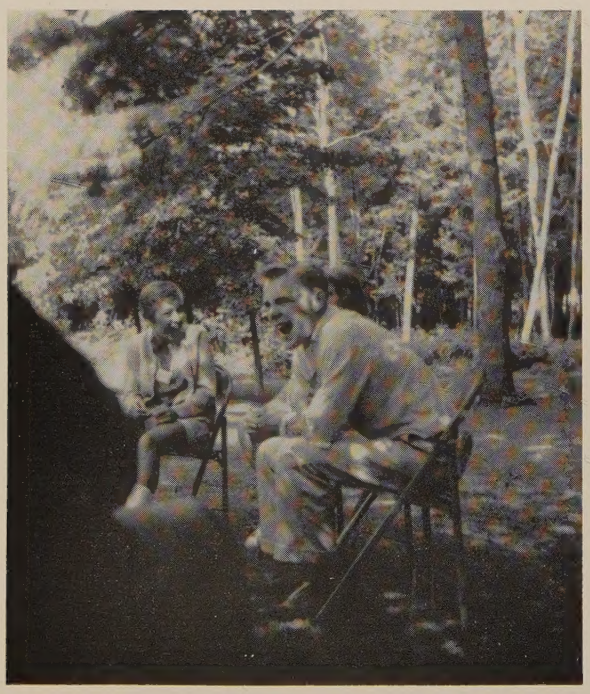
ADMINISTRATION BUILDING—This beautiful and modern administration building at Camp Aldersgate of the New England Southern Conference houses all of the indoor seminars and activities.

EXECUTIVES AT CAMP ALDERSGATE—The Rev. Robert L. Shelton, Camp Aldersgate administrator; the Rev. H. Osgood Bennett, Manchester, Conn., chairman of the week for the Junior High group and Luther Jose, of the Boston University School of Theology.

HE SAFEGUARDS THEM — Frank Gulinello, Jr., waterfront director at Camp Aldersgate and son of the pastor of the First Church at East Weymouth.

Rolling Ridge

HAIL, HAIL, THE GANG'S ALL HERE—Directors, counsellors and members of the junior high school group are all here for their picture outside the headquarters at the Methodist Conference Center at Rolling Ridge, North Andover.



MOMENT OF LEVITY—Here are participants in a discussion group acting out their somewhat humorous roles in a family life discussion.

RHYTHMIC CHOIR—These girls are practicing their rhythmic worship on the greensward at Rolling Ridge. In the picture are: Ann Gray, Hamilton; Janet Sellers, Swampscott; Carolee Call, Swampscott; Diane Leach, Hamilton; Carol Graham, West Brookfield; Peggy Daley, Wilmington; Carol Wright, Chelsea; and Mary Harris, Melrose.

MEN AND WOMEN FROM ALL WALKS OF LIFE give their time for the training of youth at the Rolling Ridge institutes. These counsellors helped with the Intermediate campers Front, left to right: Marjorie Metcalf, Saugus, chemist; Miss Cornelia Mendoza, Manila, P. I., religious education; Vivian McDonald, Lynn, physical therapy student. Second row: Marilyn Aveyard Gardner, teacher; Miss Mary Harris, Melrose, laboratory technician; Mrs. Florence Cook, Medford, homemaker; Miss Florence Otter, Medford, secretary; Carol Goodwin, Medford, nurse; Mrs. Marilyn Ducharme, Colrain, minister's wife. Third row: Miss Evelyn Legrow, Melrose, secretary; the Rev. Ralph A. Rosenblad, Ballardvale, minister; the Rev. Francis Ducharme, Colrain, minister; the Rev. Theodore J. Wilson, Worcester, student; the Rev. Steven Semenario, Marblehead, minister; the Rev. Richard Evans, Dorchester, pastor; the Rev. William D. Hudson, Lunenburg, pastor; Mrs. Valda Bates, Springfield, homemaker; and the Rev. Seaton M. Woodley, Lynn, pastor.

ARTS AND CRAFTS CLASS— Mrs. Florence Cook, Medford, registrar, gives instruction to members of the arts and crafts candle-making class at the Ridge.

ATTRACTIVE TEACHER — Miss Cornelia Mendoza, Manili, P. I., lectures one of her classes at Rolling Ridge. Those glamorous puffed sleeves on her dress were made from pineapple fibers.

Beat High Cost of Living

Copley Young Adults, Boston Spend Week-end at Martha's Vineyard

by Maureen Mills

and Vin Miller

Five meals of such pièce de maître's as steak and ravioli, plus a midnight snack for only $2.70—not hardly possible in this the day of the $1.75 haircut and 30- to 36-cent gallon of gas. Yet we did it—for $2.70 apiece, when 12 of us from Boston's Copley Church young adult group recently spent a weekend at Martha's Vineyard.

The total cost of the trip, it is true, was slightly more—$12.30 more, in fact, a reminder that today's cost of living does not countenance even the most stringent and carefully thought-out budget.

A considerable portion of our $15.00 total was rather lavishly spent at Woods Hole, Mass., where smiling individuals collected fees for the parking of cars, and the letting of boat rides to the Island, regrettably necessary details that all connoisseurs of the Vineyard must endure.

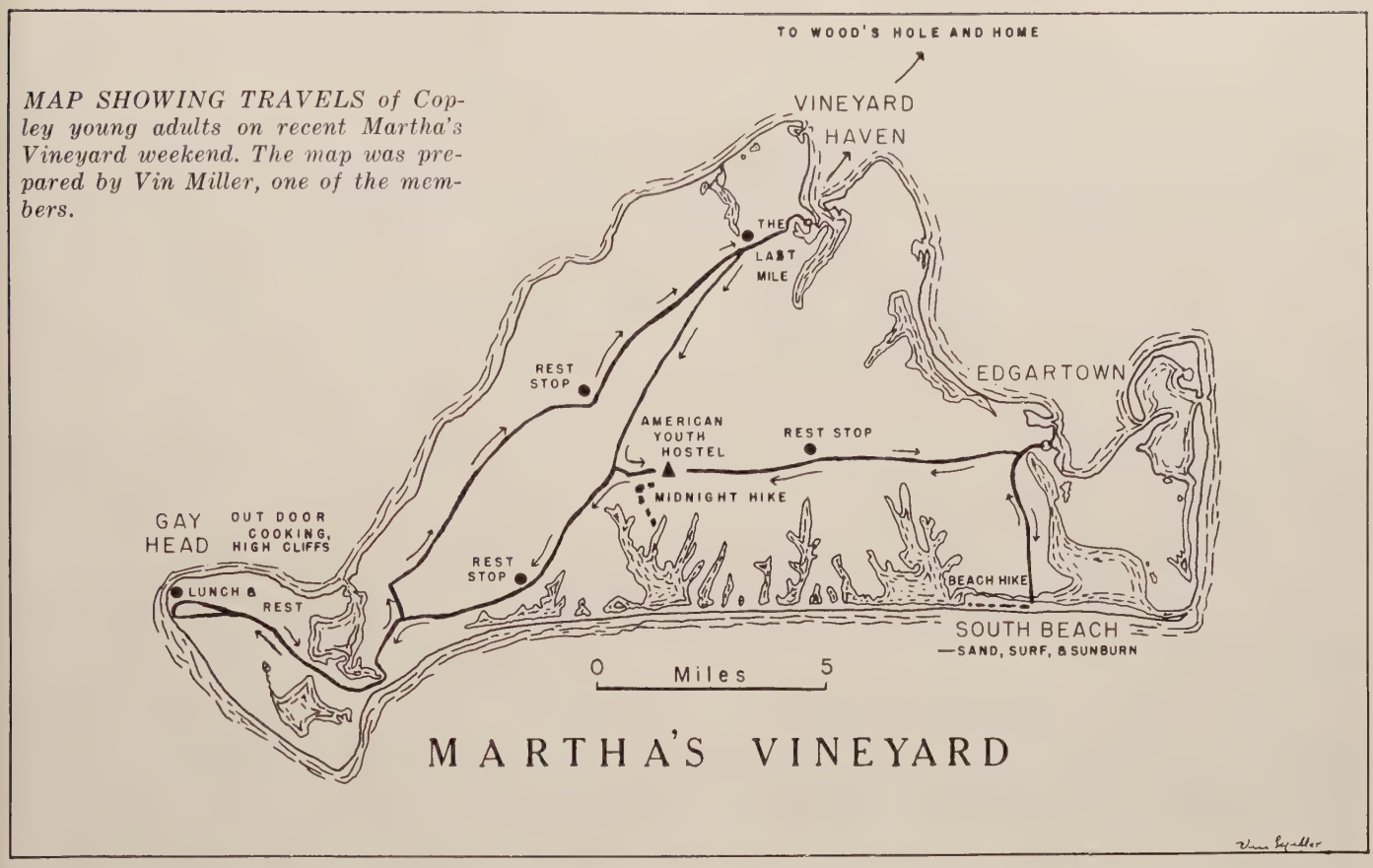
After we disembarked at the Vineyard (more precisely the town of Vineyard Haven), there were more fees, the most of which was some $4.00 for the use of fragile-looking, foreign-type bicycles with tiny gear shift levers that positively no man, or especially no woman, should ever belittle. But that again is a story in itself!

Looking in retrospect and actually considering the obstacles that we in one way or another surmounted (that is, big, big mountains that someone put roads over), no one knows quite how it was done, physically, mentally, or emotionally.

It was really an expedition that the Pilgrim Fathers would wonder at, or one that a South African Voortrekker would certainly avoid. We all bounced

MEMBERS OF THE WESLEY CLUB get together for a picture before leaving on their day's travels. Front row, left to right: Barbara Love, Nancy Cohill, Maureen Mills, Virginia Blakesley and William Blakesley, chairman of the Art Department at Muskingum College, New Concord, Ohio—houseparents—and their children; Charlotte Erikson, Barbara Draper, and Jane Ballantine. Back row, left to right: Larry Woodland, John DeMeritt, Dave Peterson, Jerry Neal, Harold McKelvey, and Vin Miller.

ALL TIRED OUT—the group collapses on the beach after a trek of 12 miles from the hostel to Gay Head Cliffs.



MAP SHOWING TRAVELS of Copley young adults on recent Martha's Vineyard weekend. The map was prepared by Vin Miller, one of the members.

off the boat (or ship or whatever it was) at the nostalgic hour of 11 P. M., carrying not a few odd-looking packages (food and stuff) and walked gaily to a prearranged destination—a bicycle shop.

Then The Fun Began

At this point the fun was only beginning. That's because we had to pedal 8 miles (truly 8 conservative Methodist miles) to the hostel. It was really quite a thing to see a group of staggering, weaving, falling, and otherwise not overly confident neophyte cyclists riding down the road at the middle of the night.

The manager of the cycle shop took great pity on us and decided to transport our odd-shaped packages in his beautiful (four-wheeled) Chevrolet station wagon. We took pity on ourselves and let him do it. Some nasty person asserted that we, en masse, ran several cars off the road during this little trek, but in spite of all these minor diversions we finally reached the hostel at 12.30 A. M.

We did all our own cooking, using the kitchen facilities at the Martha's Vineyard American Youth Hostel, our sleeping, breakfast, and supper headquarters for the weekend. For lunch we were real sons and daughters of the sand and sky and cooked wherever we happened to fall off our bikes at midday. We had to do this; they wouldn't let us cook at the hostel during the day.

GETTING READY TO SHOVE OFF. A last-minute check is made of bikes and gear before setting out for the day.

Noon turned out to be quite a festive occasion—a sort of homage and feast to whomever invented rest stops for cyclists. The meals were amazingly good and tasty, a tribute to our master planner, Harold (Mac) McKelvey of Lansdowne, Pa., a freshman at Boston University's School of Theology. Fortunately for everyone, Mac is an experienced camper and planned the menu for the entire weekend. Otherwise this article might never have been.

(Continued on page 22)

The Care and Feeding of Young Ministers

by Betty Parsons

(Pseudonym of a Minister's Wife)

OVER at the parsonage of our village church a new minister and his wife and children are unpacking their belongings, arranging their furniture and meeting their new neighbors. Being a member of the church, and having lived in parsonages as a child, I keep thinking of them, wondering what we as parishioners may do to make their lives pleasant and effective while they are with us. How may we best express our appreciation of their work and our concern for their welfare?

For many years the thought of writing an article on "The Care and Feeding of Young Ministers" has been in my mind, and it seems the time to write it. I say "young" ministers because, if we learn how to care for the young ones, we will form habits in the care of those of all ages. I say "young" because the way ministers are received when they are young has much to do with their keeping their vitality, enthusiasm *and* their religion throughout their several pastorates.

Since that parsonage into which the new minister is moving is the first immediate responsibility, we might start with that. The church which sees to it that the new occupants receive a psychological lift from the first viewing of their new home thereby expresses a welcome that is warm and genuine. Chances are that the wife of the minister had gradually gotten her last parsonage into a condition where the interior decoration was to her liking, and it has been hard for her to think of starting again.

Most wives of ministers are college women; they make a study of women's magazines and home decoration and are anxious that the home they live in, however humble, should be beautiful. They know that many people will come and go through their home. In the living room young people will come with their families and friends for informal wedding services.

Meetings of committees and groups will be held there. People in trouble will come for counselling. Those who have suffered the grief of loss through death will come to arrange services for their loved ones. An atmosphere of order and beauty is important for the sake of such as these, surely, but it is also important for the family which is to live there.

First Weeks Difficult

If the parsonage committee feels that they would like to wait until the new occupants come and have a chance to help with decorating decisions, then it will ease the way if an explanation is given beforehand that, as soon as possible, the church will consult them about changes for parsonage improvement and beautification. This has advantages and disadvantages. The first weeks in a new community are very difficult, and redecoration of rooms keeps the household in an unsettled state for days at a time.

If, therefore, the arrangements can be made for the desired work to be done while the minister is on vacation, it will save much wear and tear on the part of all concerned. Thus the new lady of the manse can choose her own wallpapers and colors, or materials for draperies, and still not have to suffer through a period of trying to keep the household running smoothly, with workmen coming in and out and rooms unsettled, while her husband and family adjust to a new community.

Trustees can more easily look forward to major repairs needed before the new minister and his family arrive. Nothing gives the impression that the work of the minister is lightly valued, as for him to find the steps sagging, the house unpainted, the landscaping neglected. He should be spared the necessity of ever having to mention his feeling about the neglect of the home which is given him for his residence.

If his first winter he finds that the parsonage is difficult to heat and expensive as well, he may hesitate to ask for efficient storm windows or more adequate heating system. Someone else should see to it that the comfort and health of the family in winter does not take a disproportionate amount of his salary. Thoughtfulness and consideration on the part of the parish at the point of the parsonage builds a reservoir of good feeling between pastor and people.

Though the parsonage is important as the home base, it is time to move into the area of the church, its building, its services and its organization. It seems quite evident that a consciousness of architectural design, Christian symbolism in worship, and beauty of interior decoration

in churches is at an all-time high. It is possible for Christains in any given small area to see sanctuaries of great variety of architecture, and to watch reconstructions and additions planned to meet the needs of the seven-day work of the church. The church sanctuary is the heart of the whole church program, for the greatest single contribution of the church is the Sunday morning worship service. It is for this service that the young men (and women) who are to become ministers prepare for three or more years of graduate study. For ministers or church members to neglect this service as the focal point of the week is to bring that church to the brink of disaster.

Pastor and people are inseparable partners in the success of this high hour. The people will show what value they place upon it by their eagerness, alertness and even constructive criticism of this service. They will also see to it that they expect the minister to allow himself time and energy for his part in it, the sermon particularly.

Someone has said that if people do the most important things first, the less important things will somehow get done. If the opposite technique is followed, how sad for both minister and congregation! Nothing oils the creaking machinery of church organization, or pours oil on the troubled waters of misunderstandings within groups or between individuals like a good sermon. Nothing makes people conscious of their own creative powers or more aware of their responsibilities to society like a good sermon, which brings God down and man up.

The gratitude that floods the hearts of Christians when they feel the stimulation of elevated thought must have been what the psalmist described when he said "My cup runneth over." To see humanity at its best and happiest is to see a crowd pouring from a church in which has been preached a good sermon. The warmth of worship provides the atmosphere in which the leaven of righteousness has the best chance.

Worship Service Important

The worship service is more than the sanctuary, and more than the sermon. The organ and the organist and the choir have their role to play. The reading of the responses and even the quiet of the silent prayers play a part. The singing of the hymns, the sense of drama, the emotional depth conveyed throughout the service, are important. Worship is a lot of little things. It is the flowers on the altar, too; the look on people's faces; the expressive phrases of a well known hymn; the feeling that individuals are searching for the presence of God, and that many are recognizing it there.

Not long ago my husband and I worshipped in a church to which we have gone occasionally for ten or more years. We had seen two wonderful ministers leave that church with hearts broken. When the second one left, one of the deacons told the people in church session: "We are to have a new pastor. We are to have another chance, and it may be our last chance. If we cannot learn from the last two pastorates where we have made our mistake, we cannot expect our church to be a living force in the community."

We rejoiced in the service, remembering what we had known. The church was filled with worshippers, young and old, and it was no special day. The minister stood confident and poised, and one could actually feel the love of his people pouring out toward him as a blessing as he stood before them.

For this supreme joy of worship the parish must keep their minister from becoming an errand boy, a ways and means chairman, or a public relations man in any lesser sense. The other day I heard an older minister say, "The darkest day of my life was when I learned to run a mimeograph machine." Alas, how often the minister is less than a minister because he must be also his private secretary and the secretary of the whole church administration.

Dangers of Autocracy

We have a very special need to consider our care of the ministers in the way the church business is carried on. Every church, so far as I know, at least every Protestant church with which I am acquainted, is built along and around a framework of democracy. Yet frequently the democratic frame is circumvented by an autocratic few. Every organization and institution is threatened thus, and the church, which is concerned with all kinds of people, cannot escape the dangers of autocracy.

Sometimes even a subtle sadism is present in a very vocal element of the church community, and this sadism is the most destructive force that can rise up to wound the life of the minister and his family. It is easier for the minister to understand the causes and origins of such a force than it is for him to combat it.

Indeed, though it never be brought out and talked about, the only future for the church is in a quiet weeding out of leadership that is tinged or seriously infected with this spirit. One has only to read the novels that have been written in the last two centuries about the life of the minister in a parish to know the variety, the frequency, and the destructive power of these evil forces, autocracy and sadism.

In writing about the care and feeding of young ministers, one must not forget to emphasize the feeding. Since spiritual leaders need have physical bodies for purposes of identification, at least, we must recognize the need for hard cash in the life of the minister and the parsonage family. The most successful churches in the area in which I live are those that have taken giant steps recently in the matter of support of the clergy. There is no better way for a parish to show the pastor that his work is valued than to allow him a salary generous enough for a comfortable living, so that his nervous energy and emotional strength is not wasted with worry and want.

Not only the amount that is allowed for salary and for maintenance of the tools of his work—his car, his library, etc., but the ways and means by which that money is garnered into the church treasury is important. It seems to me that we need to enter a new era of church financing and support if we are to see an ever-growing number of eager, vital, consecrated men enter our theological seminaries to study for the ministry.

Lastly, let me say that the care and feeding of young ministers is not something that we can leave to the other members of the church. Each of us can do something about it. There are countless ways in which each of us can put ourselves in the employ of the church and at the service of its minister. I think I had better leave the typewriter, and go over to the parsonage to see what I can do right now.

End

Youth Advisor Starts Fourth Career

Bruce Tallman Plans for Active Years Ahead after Retirement

WHEN Bruce W. Tallman retired as advisor to foreign students at Boston University in August at the age of 73, he had rounded out three careers. Now he is preparing to embark on a fourth.

During his more than three score and ten years he has served as a teacher and coach and as superintendent of schools. His second career of YMCA secretary lasted 29 years.

For the past 11 years he has shouldered the woes and the troubles of the more than 700 foreign students at Boston University. During that lengthy period he and Mrs. Tallman were father and mother to this ever-increasing university family from the far corners of the world.

His fourth career will consist of bringing the message of his long and varied experience to teachers and to youth. A life-long Methodist, he has served as a member of the board of trustees, as lay leader and as Sunday School teacher.

Rules for Fitness

Spare and keen, he has been a lifelong exponent of physical fitness all his life. He has two cardinal rules for keeping fit. One is to never knowingly take poison into his body. All his life he has abstained from alcohol and tobacco.

His second rule is to take some form of fairly strenuous daily exercise. He usually begins his day by sawing wood to meet the demands of his voracious fireplace in his Arlington home.

He also recommends walking or calisthenics. Most people take him for a man in his fifties or very early sixties.

Bruce W. Tallman

He began life in the little hamlet of Van Wert, Ia., in the heart of the cattle and corn belt, on Sept. 17, 1885. His father, John C. Tallman, had served in the Civil War as a color sergeant in the 25th Iowa Volunteer Infantry.

"He was the finest man I ever knew," he declared, "and he was the backbone of the Methodist Church in Weldon, Ia., where we moved when I was at an early age."

He entered Simpson College, a Methodist-related school, with the intention of studying law, but decided to become a teacher instead.

While he was still a junior he coached the girls' basketball team in Indianowa to a state title.

(Continued on page 18)

Bishop Visits Empire Grove

Historic Camp Meeting Observes 100th Anniversary

THE Empire Grove Camp Meeting at East Poland, Me., is a spot dear to Maine Methodists. Its stately pine groves are hallowed with a century of campmeetings, and of conversions.

But "traditional" as applied to Empire Grove does not mean that it has died and requires an honorable burial. Something of the old vitality still exists.

This was proven Sunday, July 27, when more than 600 drove to the campgrounds from an area covering more than 50 miles to participate in the centennial services.

This large congregation filled the tiny chapel to overflowing. More than 50 sat in pews placed outside the entrance from where it was possible to hear what was said and to take part in the singing.

Anniversary Sermon by Bishop

Preaching at the anniversary service was Bishop John Wesley Lord. The Rev. Lawrence D. Porter, district superintendent of the Portland District, presided.

There were many at the service whose names are linked with the past of Empire Grove. Among these was the Rev. Paul Q. Brooks, son of the late Rev. Charles A. Brooks, program director at the Grove for nine years, and of "Mother" Brooks who shared with her husband the responsibility of the campmeeting boarding and lodging house.

One of the most prominent names associated with the past of the campmeeting is that of Miss Birdena Catland, a veteran of 33 years of teaching in the Augusta, Me., school system.

Miss Catland is president of the campmeeting association, chairman of the board of directors and for many years association secretary.

Her mother was associated with the campgrounds for many years. Miss Catland has been attending the meetings since she was eleven months old. Quite recently, she compiled a history of the campgrounds dating back to the time when its pine woodlands were leased from Nehemiah Strout.

Tents Used First for Shelter

"In 1880," Miss Catland relates, "B. F. Tafft and J. W. Cofren, both directors of the Empire Grove Campmeeting Association, which had been incorporated under the private and special laws of the state of Maine, bought the land from Mr. Strout for $1,500. In 1884 Mr. Tafft returned his half to Mr. Strout and in 1891 Mr. Cofren took the same action.

"Thus in a few years," Miss Catland wrote, "Mr. Strout sold and regained possession of a piece of land that then stayed in the Strout family or with their heirs until it was finally purchased by the association in 1950.

"In the early days tents were the only means of shelter.

"In such a tent I attended my first campmeeting at the age of 11 months," Miss Catland wrote.

As time went on cottages were erected. She recollected that they were built very close together—so close, in fact, that one of the favorite games of her childhood was to start at "Broadway Circle" and see how far she and her playmates could jump without once touching the ground.

Today, most of the church-owned cottages have gone. The former Mechanic Falls cottage is now the Women's Center. Some of the cottages have been either abandoned or have been torn down.

Serious Fire in 1951

Other cottages have been moved off the grounds and several have provided the nucleus for other homes in nearby Poland. Despite the fact that cottages were close together, not until the winter of 1951 was there a serious fire.

This mid-winter morning in question George Kimball started his fire not knowing that an extremely high wind of the night before had blown down the top of his stove pipe. His cottage was destroyed by sparks and only

(Continued on page 17)

THE REV. LAWRENCE D. PORTER, superintendent of the Portland, Me., district, opens the historic 100th anniversary service of the Empire Grove Campmeeting at East Poland, Me., by sounding the century-old campmeeting bell. Behind him is Bishop John Wesley Lord who preached the sermon.

the prompt response of other fire departments in the area saved adjoining cottages.

The near disaster brought home the conviction that less-crowded conditions were desirable as well as a better system of fire prevention. A number of cottages were removed to the ridge. Regulations made it necessary to build brick chimneys and install electric lights.

The campgrounds, it is believed, has water from the same vein as that which supplies Poland Spring. In the very early days the grounds were lighted by pitch pine torches. They, in turn, were replaced by kerosene lanterns and finally by electric lights. The older ice boxes have, for the most part, been replaced by electric refrigerators.

Campmeeting One of Year's Highlights

To people of the earlier days, attendance at campmeeting was one of the highlights of the year. Nothing was allowed to interfere with it. The weekday attendance was large, but on Sundays literally thousands would throng the grounds.

The outside fence was lined with teams. Transportation to the Grove was provided for those coming by train either to Elmwood or Empire. Special campmeeting rates were given by both railroad companies and excursion trains. Sometimes these trains, with as many as 12 cars, would line the sidings and wait all day to take their passengers home again.

Almost all preaching services ended with an altar call. Many were converted and large numbers renewed their vows at the altar. Nearby churches were closed and pastors were asked to bring members of their congregations to the campmeetings.

Bishops, missionaries and evangelists all brought stirring messages. For many years a feature of the closing Sunday night service was the candlelight march.

Three times the people would march around the circle singing such hymns as "We're Marching to Zion."

Miss Catland writes: "Not all the meetings at Empire Grove were of the campmeeting type. For a number of years the Epworth League Institute was held here just prior to the campmeeting session. Young people from all parts of the conference filled all available cottages and rooms.

Some Camped in Park

"Some groups brought tents and camped in the park. The location of the Grove among the tall pines, away from busy highways, yet not too distant from the sandy beach of Range Pond, makes it an ideal spot for all sorts of activities for young people. A girls' missionary camp met here for years.

"Just the name Sunset Hill brings many, many memories to many, many people. This beautiful spot just outside the Grove has been the scene of countless evening vespers and song services.

"In all fair weather a trip to Sunset Hill was part of every day's program for young and old. Needless to say, there were those who found their way up the Hill after meeting on moonlight nights. I have no doubt that many momentous decisions have been made there."

Miss Catland listed some of those who have "contributed so greatly." These include the Rev. Charles A. and

MRS. CHARLES ELWOOD BROOKS of Norway, Me., widow of a Methodist minister who played a prominent part in the early days of Empire Grove. Mrs. Brooks attended the anniversary service.

Mrs. Brooks; their son, the Rev. Charles E. Brooks, and Mrs. Brooks; the latter's sister, Mrs. Thomas R. Catland; the Rev. Paul Q. Brooks; the Rev. B. C. Wentworth; Owen P. Brooks; Winslow Cook; the Rev. J. R. Clifford; Edlon Jones; Otho L. Hatch; Arthur H. Morgan; D. L. Joslin; Aaron and Mrs. Page; and Mr. and Mrs. John T. Bone.

William R. Swan for many years was secretary and caretaker of the grounds. Miss Annie Simonton was "a wonderful cook" at the boarding house for many years. J. Frank Quimby served the association as attorney for the directors. Missionaries included such names as Bessie Crowell, Agne Vose, Harriet Louise Perry, and then there was the evangelist Felix Powell. Long-time attendants included M. E. King, John Hannaford, the Rev. Frank Smith, the Rev. I. A. Bean, and the Rev. David B. Holt.

The Rev. M. Gerry Plummer was named as one who "did much to revive the lagging spirits over a difficult period," serving as program director over a period of six years. The Rev. and Mrs. T. C. Chapman have built the only new cottage in recent years. Every year Clarence Lord, who has done so much for the boys, gives a bouquet of flowers in memory of the Rev. Murchie Gordon.

"The present success and excellent condition of the association," Miss Catland writes, "is due very largely to the untiring efforts of the manager and the treasurer, the Rev. Ernest Flood."

The showplace of the campgrounds is the beautiful flower garden of the Rev. and Mrs. Herbert F. Aldrich. This retired minister has made his house a year-'round residence.

Holy Spirit Present

Mrs. Charles Elwood Brooks of Norway, Me., widow of a clergyman who did so much for the Grove, attended the anniversary. In a letter she recalled her first Sunday in the Grove in 1908 when she rode down with a choir with her husband-to-be.

(Continued)

"We rode in a three-seated wagon drawn by a span of horses," she wrote, adding, "and weren't the others lovely to put Elwood and me in the back seat.

"That Sunday I well remember, especially the beauty of that Leafy Temple in a perfect setting. The entire area was kept neatly mowed and raked in those days and no bushes allowed within the circle—just the tall trees.

"The beautiful spirit I felt there was blessed. I recall one little girl was so impressed that she went about 'trying to find Jesus,' whom she felt must be there somewhere.

"The Holy Spirit certainly was present and felt by us. The last year Father Brooks was there was 1912. He passed away Feb. 21, 1913, after serving People's Church, South Portland, only 10 or 11 months. He went to Madison in 1909, when he went to North Anson and after three years in Madison he came to South Portland.

"In 1909 Elwood and I helped run the boarding house.

"That camp was a tough initiation for me—a bride of only two months—but I weathered it—up and at it at 6 A. M. and sometimes washing dishes at 11 P. M.

"Mother Brooks—not well—crowds to be fed in the (then) large dining hall—crowds buying food at kitchen windows.

"Mother Brooks and her sister, Daisy Catland (Birdena's mother), had charge of children's meetings.

"Of the people who attended—'old timers'—and their children and grandchildren, I seem to be one of the few remaining. One hundred from the Norway church would attend on a Sunday, going by train or horse and wagon. Other churches had large numbers there.

"Father Brooks made the Camp Meeting a definitely evangelistic affair, for soul-stirring conversion and reconsecrations.

"The day began with prayer meetings and was filled with prayer services, fellowship and preaching services; altar calls every day and evening and some answers to prayer. The choir was on duty, augmented by cornets played by Linwood Bubier, Arthur Morgan and, I think, George Kendall.

"I recall baptisms at Camp Meeting, the years we were at Mechanic Falls. I know my husband baptized a family of nine or more children and, I think, the parents.

"The youngest child was only two or three weeks old. At that service he also baptized a lady in her nineties.

"I believe that was on the last Sunday of either the 1913 or 1914 camp.

An Outdoor Conversion

"Fred Staples was converted—an outdoor service. The song service, sermon, then a follow-up invitation by Father Brooks. My husband felt if Fred ever came it must be then.

"Grace and I were in prayer in the seats. My husband went down the aisle to Fred. Fred was angry but when he saw the look of pleading compassion in my husband's face and heard his voice he 'melted' and went down the aisle.

"Fred made his commitment and arose and faced the congregation with his glorious witness and went home on the evening train only to tell his fellow workers at the power station what he had done—and within a week that man and his wife were 'saved'.

"Fred was under conviction before he went to the camp meeting but only went to please Grace and he felt the Spirit calling him. In the spring of 1915 Fred Staples took his first pastorate at East Livermore and North Lafayette.

"People who attended Empire Grove expected to be in a meeting for a definite purpose. While Father Brooks was the leader it was just that. He felt uneasy about the trend towards 'institute' programs, fearing a letdown spiritually. He had great power with God and people. Would that there were more of us who could be such leaders.

"Father Brooks had found Christ near the same tree where Fred and my husband stood—converted years before when he drifted into a service there. He first met Mother Brooks there at that camp. The place meant a great deal to them both and has to the family since.

"This story is typical of many that could be told. It is the one I have happened to have known about personally. The Camp Meetings (as all meetings) were The King's Business with Father Brooks, and he is held in loving memory for this very fact.

"Among the evangelists I recall having preached there during Camp were John Hatch of Fairfield, Me.—a saintly soul, with his nephew Otho Hatch, 'sweet gospel soloist'; Miss Frances B. Adams, a deaconess, I remember best; and Melvin E. King, who gave missionary inspiration.

"Althea Quimby, of North Turner, State president of WCTU and a devoted Methodist, was another I knew and remember. I can hear Father Brooks lead the camp in procession around the circle singing 'Come Ye that Love the Lord and Let Your Songs Resound' and 'We're Marching to Zion—Beautiful, Beautiful Zion.'

"While in Mechanic Falls and Minot Corner parish we purchased 'Sunnyside Cottage' for $60. It was opposite Herbert Aldrich's present cottage. We moved to Farmington in 1915, sold our cottage and later someone purchased and moved it from the campground."

End

Bruce Tallman

(Continued from page 14)

The next year he coached the college track team and had charge of the gymnasium. Following his graduation he became principal and coach at the Guthrie Center, Ia., high school.

When only 22 he was appointed superintendent of schools, serving in this capacity in Rockwell City and in Hampton.

Wrote Famous Book

He also directed what was then the most modern school system in the state of Iowa, at Hampton. In 1918 when the United States entered World War I on the side of the Allies, he entered YMCA work.

One of his first tasks was the raising of $6,500,000 for state YMCA work in Iowa. At the end of the war he became State Boys' Work Secretary in Des Moines.

During this phase of his "Y" career he wrote a discussion and study book, *Life Problems,* for high school

(Continued on page 25)

96th Annual Session at Hedding

Bishop Lord Preaches at Well-Attended Sunday Meeting

THE HEDDING Camp Meeting, which once drew crowds in excess of 10,000 to outdoor meetings, opened its 96th annual session on Aug. 17 with an indoor service that filled the chapel.

Bishop John Wesley Lord, who preached the afternoon sermon, praised the revival of interest in camp meetings at Hedding, and Empire Grove in Maine.

Speaking on "The Power of Truth," Bishop Lord took for his text Second Corinthians 4: 1-6, . . . "By the open statement of the truth we would commend ourselves to every man's conscience in the sight of God."

Bishop Lord said "We live in a world that is motivated by half truths and half lies—a world that is unwilling to face the truth and nothing but the truth. We stumble and grope in darkness and indecision because of our easy rationalization of that which we know in our heart of hearts to be less than the truth."

"Darkness of Diplomacy"

Bishop Lord added that there are two main sources of the darkness that engulf us, the first of which is religious and the second political.

"We are engulfed," he said, "by the darkness of a religion that is routine, sterile and irrelevant to the issues of the day, when our faith should be creative, hopeful and powerful. . . .

"The darkness of a diplomacy that acts upon principles of political and economic expediency with the selfishness of the strong when we should act in the light of a diplomacy that frankly accepts the basic human dignities and aspirations of all peoples and values them for the contribution they can make to civilization as a whole."

Bishop Lord said that America must love its neighbors with the kind of love that inspires them and helps them to live.

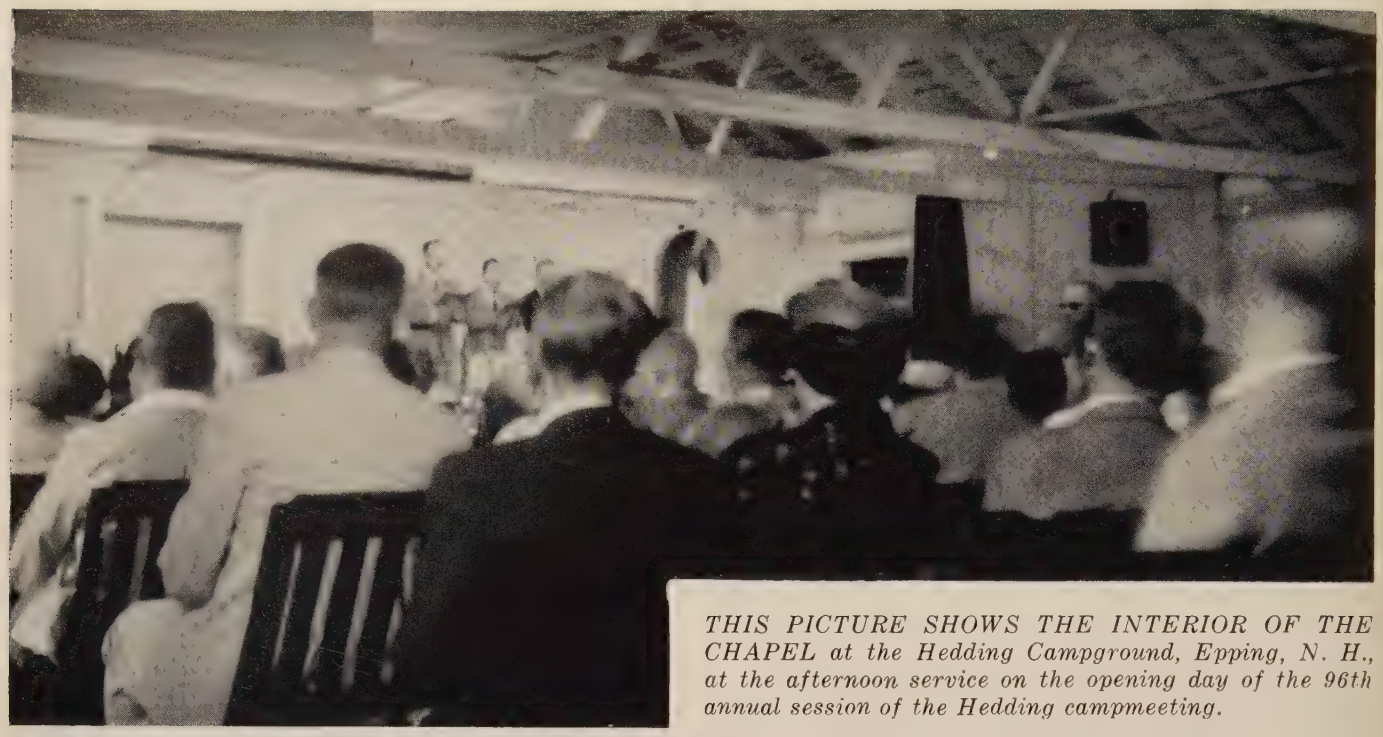
He stated: "We need respect for the past that is not reaction, hope for the future that is not revolution, progress that is not subversive and response to difference that is not discrimination."

Dr. Nason Preaches

The Rev. Dr. Philip S. Nason, a former New Hampshire pastor, preached at the evening worship service on "The Tragedy of an Empty House."

AT THE OPENING OF THE HEDDING CAMP MEETING—Left to right: H. Hartley Winter, Middletown, Conn., chairman of the board of trustees; Bishop John Wesley Lord, who preached the sermon; the Rev. Dr. Philip S. Nason and the Rev. J. Norman Barrett, Manchester, N. H., president.

HISTORIC CHAPEL AT THE HEDDING CAMPGROUNDS—Bishop John Wesley Lord preached the sermon at the opening session of the campmeeting at Epping, N. H.



THIS PICTURE SHOWS THE INTERIOR OF THE CHAPEL at the Hedding Campground, Epping, N. H., at the afternoon service on the opening day of the 96th annual session of the Hedding campmeeting.

Dr. Nason said that the positive approach to the Christian way of life is to think of it in terms of what Jesus brings into our lives when we open our hearts and minds to his presence.

"If our lives have become imbued with His spirit," Dr. Nason said, "then we have a love for the good, a willingness to spend ourselves in an attempt to make the world better, and the will to persevere in our efforts in spite of difficulties and even in the face of persecution. Coupled with this we have the assurance that right is destined eventually to triumph; though we may seem to be defeated momentarily, we know that in the final outcome ours will be the victory.

"What is true of the individual is true also of society. If we are concerned today, as we should be, with the great evils that threaten to destroy our culture, we should abolish them by exalting and expanding the good that will overpower them.

"Why, for example, do we not hear more talk about the Christian conquest of communism? That would mean putting the teachings of Jesus into practice in our political, social and economic life. Once that were done on a large scale, communism and a score of other evils would soon be driven into exile."

Other preachers at the week-long meeting were: the Rev. J. Norman Barrett, Manchester, N. H., who presided; the Rev. Thomas Stewart of the Milton Mills, N. H., parish; the Rev. Isaiah Jenkins, Londonderry, N. H.; the Rev. Robert Sneed, Dover, N. H.; the Rev. Edward Milley, Nashua, N. H.

The Rev. John Barclay, Morgan Memorial Church of All Nations, Boston, Mass.; the Rev. William R. Keeffe, Manchester, N. H.; the Rev. Homer Warfield, Goffstown-Grasmere, N. H.; the Rev. Ernest R. Drake, Nashua, N. H.; the Rev. William Ellington, North Salem, N. H.; the Rev. Vernon French, Rochester, N. H.; Mrs. Don Cheney, president of the Southern District Woman's Society of Christian Service; the Rev. J. Rex Shepler, Lynn, Mass.; the Rev. Earle Luscombe, Lawrence, Mass.; and Leo Kent, St. Paul's Church, Manchester, N. H.

Officers of the association are: the Rev. J. Norman Barrett, Manchester, N. H., president; H. Hartley Winter, president of the Board of Trustees; Mrs. Helen Wing, Chelsea, Mass., secretary; Herbert Robinson, Somerville, Mass., treasurer; and Oscar Hall, Andover Mass., recorder. *End*

MISS CAROLYN LANGILLE, 6 Lansing Ave., Worcester, Mass., is one of 46 young men and women who will be leaving the United States this fall to begin three years of overseas mission service for The Methodist Church.

From the Cabinet

by Ray H. Cowen

Superintendent, Northern District
The New Hampshire Conference
The Methodist Church

The camp meeting has played a very important role in the growth and development of Methodism in America. The Centennial Edition of the *Autobiography of Peter Cartwright* tells the story in dramatic and unforgettable fashion. Bernard A. Weisberger also gives an excellent and inspiring interpretation of the camp meeting and early frontier revivalism in his recently published book, *They Gathered at the River.**

He says that such meetings were "riveted into American experience by the traveling Methodists." The Methodist organization was ideally suited for making the church a transmission belt of religious values in the West, "an agency so perfectly fitted to that job that is might have been designed for the purpose."

The Methodists had grown from 15,000 souls in 1785 to 850,000 by 1840, in good part because of their identification with the revivalist movement as practiced in the camp meeting. To quote Weisberger: "They created an atmosphere of intensity and zeal which lingered after them, and they gave respectability, of a sort, to plain, ungrammatical and almost chatty talk about eternal concerns. They turned Jesus, the hosts of heaven and the powers of hell into villains and heroes as recognizable as Indians and claim jumpers."

The fascinating record of the old-time camp meeting makes a thrilling story. The Methodist Church has a right to be proud of the tremendous contribution made by the evangelism of the early years through this institution. The camp meeting as it was known by the pioneers is forever gone. But a modified form of the evangelistic endeavor can be made a powerful force in the church of our day. I refer to the summer assemblies. There are two of these in the New Hampshire Conference at the present time. The Hedding Camp Meeting, named for Bishop Elijah Hedding, was founded in 1862 and is providing an excellent program for its 96th Session in terms of the challenging needs of 1958. The Winnipesaukee Camp Meeting Association at Weirs Beach, New Hampshire, was organized in 1872. Two other camp meetings in the Conference, at Groveton and Wilmot, have ceased to function.

The 86th Annual Session at Weirs Beach illustrates the possibilities of the summer assembly. Located on the shores of beautiful Lake Winnipesaukee, the schedule of the week begins with a "Galilee Service." The Rev. James E. Doty, Director of Pastoral Care and Counseling of the Indiana Area, is the preacher for this unusual hour of worship and the featured speaker of the assembly.

Dr. Doty has with him a fellowship of ministry, a staff of capable preachers and leaders: the Rev. John L. Bryan, Director of Religious Activities at Bennett College, one of our outstanding Negro institutions at Greensboro, North Carolina; the Rev. and Mrs. Carleton E. Foss, missionaries in Serembam, Malaya; and Dr. Gilbert W. Wieting, pastor of the First Methodist church, Hamburg, New York, director of music. Other participants in the assembly include 25 ministers and laymen of the New Hampshire Conference. The program of the week provides for the special interests of the women, the men, the youth, and the ministers. This summer assembly is an adaptation of the old-time camp meeting and it has an important function to fulfill. In the judgment of this writer, the Methodist Church can and should develop this modern "camp meeting," expanding the program and potentialities to meet a great and compelling need of our own day and generation.

*Little, Brown and Company, 1958

Centennial at Naples, Maine

A happy blending of local tradition, summer residents' participation, and permanent residents' loyalty resulted in an impressive observance of a joint centennial of a Union Church edifice and a Methodist Church edifice in Naples, Maine, on Sunday, August 10, 1958.

Both church buildings were completed and dedicated in the same year, 1858. In that year, a century ago, a Freewill Baptist Society and a Congregational Society agreed to use the Union Church building on alternate Sundays. If not occupied by either, the building could be occupied by any Christian denomination. The two societies seemed to function harmoniously for many years. Both died out toward the end of the nineteenth century.

Since the turn of the twentieth century, a self-perpetuating Board of Trustees has maintained the property. One public worship service a year has been held in this building, usually in August. On that Sunday, the Methodist minister, choir, and congregation move from their own church to the Union Church for worship.

On August 10 of this year 1958, at 9.30 A. M., a large congregation in the Union Church was led in worship by the Rev. Dwight H. McMahon, Methodist pastor. Prayer was offered by a summer resident, the Rev. Richard Blair, pastor of a Presbyterian Church in Rochester, N. Y. Donald Morse, a Congregational summer resident from Reading, Mass., sang a solo.

In the evening, a large congregation attended the special Centennial service in the Methodist Church, known locally as the Church of Good Fellowship. The pastor, the Rev. D. H. McMahon, was assisted by District Superintendent Rev. Lawrence D. Porter, and by three former pastors.

They were the Rev. Gertrude Harris, who was pastor at Naples 1949-53; the Rev. Fergus Lea, who was pastor there 1953-56; and the Rev. Herbert Martin, who was the pastor 1956-58. The responsive reading was led by the Rev. Eunice Buck, who is licensed by another denomination, and who is affiliated with the local Methodist Church. Two organists assisting were Mrs. Beatrice Mitchell, church organist, and Mrs. Verona Cook, guest organist.

A reception followed the evening service. An anniversary cake was provided for the occasion. The general chairman for the entire Centennial was Arthur Lathrop.

End

Martha's Vineyard

(Continued from page 11)

The noon meals were good, but the evening meals were really extra special good. That's because we had a menu worthy a king's ransom, plus beaucoup tired but hungry zealots, all cooking at once on the same stove and in the same pot. The division of labor wasn't quite that bad and, as if a confirmation of the fact that well meaning people are well doing people, the Wesley Club was the envy of the hostel that Saturday night.

Belshazzar never feasted better than Copley's 12 starved Methodists at 6.30 P. M. on the night of Saturday, the 26th of July. This particular orgy consisted of tomato juice, tender juicy oversized minute steaks, baked potato drowned with butter, frozen green peas, fresh tender corn on the cob, and blueberries atop freshly baked shortcake.

Our breakfasts took some sort of prize, too. They consisted of a tasty conglomeration of cheese and things (to replace eggs and things) along with fruit, cereal, and the best instant coffee ever mixed with scalding hot water.

To supplement our diet, each trekker was apportioned a bag of "snick-snacks," containing quick-energy raisins, dried apricots, and M & M candy. That was so we could sneak a snack when our legs were holding us back.

We did more than eat. Indeed, as the eating was tacit testimony of Mac's good planning, our adventures were mute utterance of the human being's ability to stand plenty while astride a bicycle that was in all ways alien.

Cycled 60 Miles

Fortunately, the hostel was located at about the center of the Island, which meant that our desires of wanderlust were not terribly disproportionate to our innate ability to satisfy these, the rudimentary needs of man. *Our* needs to explore the known unknown of Martha's Vineyard's hills, bays, and dales took us over 60 miles of tortuous (i. e., up and down) roadways, from Gay Head's gray-red clay cliffs to the phantasmagoria of Edgartown, of her funny little houses, beautiful crafts in the still harbor, and of tourists gazing at all this and at each other, too.

The greatest distance covered at one uncomfortable sitting was 18 miles, from Gay Head to Vineyard Haven—from a nice snooze after a well-cooked ravioli dinner to a boat (or whatever it was) that, like the time and the tide, was oblivious to the facts of life of cycling and would wait for no man. We made this the final stretch in amazingly good time, even though one poor little thing (a girl) had to be towed, in spirit even if not so much in fact, along the last leg of the trip, by a companion.

Perhaps you, Dear Reader, think that we're nuts. Well, if we are, we don't know it. That's because we do this sort of thing all the time. (Incidentally, if you'd like any pointers on how not to do it, where not to get the information, etc., just write any of us c/o Copley Church.)

It is true that we are not so disdainful of the natural laws of comfort all the time, but Copley's Wesley Club has had a summer program that includes quite a bit of the unusual. We have found that our summer program, a real adventure in Christian fellowship, creates and cements a hard core of young adults that will be of doubly greater service to the Methodist Church in Copley Square during the winter months.

End

Summer Camps

(Continued from page 3)

Rounding out the program is the recreational schedule, the arts and crafts and the singing.

More important perhaps, is the way these youngsters learn to live and work together.

Camp Aldersgate at North Scituate, R. I., is a little jewel of a place, providing an ideal camping and conference center for the New England Southern Conference, comprising 165 churches in eastern Connecticut, southeastern Massachusetts and the state of Rhode Island.

Lake Aldersgate is a body of 17 acres of translucent water scented with the perfume of thousands of pond lilies. This lake, which at one time provided a beautiful campsite for the tribe of Indians who lived here, is set down in 100 acres of beautiful woodlands where modern campers learn to set up their own campsites under the direction of volunteer workers.

The director of the camp is the Rev. Robert L. Shelton of the Boston University School of Theology. His wife, a young and gracious lady, presides over the dining hall arrangements.

The editor spent two very interesting days at the camp. He came away richer by way of a number of pictures and a small black kitten, possessed with the desire of crawling under the bedroom floors of the Medway farmhouse where your editor lives, and crying to be taken up through the said floors during the wee small hours of the morning.

Your editor, he wants Mr. Shelton to know, is living in the hope that some day, not too far off, the now small kitten will have grown to a size where such nocturnal visitations are physically impossible.

The regular staff this year includes the Rev. Douglas F. Dorchester, executive secretary; the Rev. Mr. Shelton, resident administrator; Earl B. Covill, camp caretaker; Mrs. Covill, camp registrar; Mrs. Shelton, dining room hostess; Frank Gulinello, waterfront director; Mrs. Polly Comolli, camp nurse and Ezra Gillis, camp cook.

This year's camp directors have been: the Rev. Wesley W. Stinson, Miss Catharine Lantz, Mrs. Robert Smith, the Rev. Warren M. Roberts, the Rev. Wesley H. Allen, the Rev. H. Osgood Bennett and the Rev. George A. Hill, Jr., the Rev. James A. White, the Rev. Richard G. Colby, the Rev. C. Dale White, Mrs. Arville W. Gilmore, and Norbert Hill.

Winthrop, Me., Camp

When it comes to sheer natural beauty, New England Methodism has nothing to compare to the Methodist Camp at Lake Winthrop, Me.

Actually, the 14 cabins and the 160 acres of land stretch from the shores of Lake Annabessacook on the northwest to the shores of the Lower Narrows Lake on the southeast.

The camp was purchased by the Methodist people of the Maine Conference to provide Christian training and fellowship for boys and girls of our churches of Junior, Intermediate and Senior High ages.

During the eleven-week season an average of 650 boys and girls spend a week or more and about 120 volunteer leaders and counsellors are recruited to direct the program.

Young adult and lay activities weekend conferences are also held and, in addition, a one-week family camp.

The Maine Conference has voted to make the Methodist Camp an Advance Special with a $2,000 appropriation to which each church may contribute. Erection of a chapel at a cost of up to $10,000 is planned.

(Continued on page 24)

Along the Asbury Trail in New England

by John Rex Shepler

Phenix, Rhode Island

Lippitt Hill, a two-century-old mansion, stands today on a sightly ridge above the Pawtuxet River valley, a mile or two out of the community of Phenix, one of the most unique historic sites of New England Methodism. It is rivalled only by the Bemis-Pickering homestead in Waltham, beside the Cambridge Reservoir, for its important associations with Bishop Asbury.

Although many miles from the center of Cranston, it comes within the borders of that widespread city. The house was built in 1736 by Christopher Lippitt, who came here from England and, in the words of his epitaph, made "the wilderness blossom as the rose." His house was stately and ample, and in time passed on to his son, also Christopher Lippitt, who served in the War of the Revolution and became a general. It was to this house that Jesse Lee traveled when mapping out a circuit in Rhode Island in September, 1791. General and Mrs. Lippitt were cordial and generous hosts, and from that time on the Lippitt mansion became a regular retreat of the itinerant ministry, and a haven for the Methodists.

The next time Jesse Lee came by was three years later. He had been rebuffed in Coventry, and came on through the night to a place where he was sure of entertainment. "I had to depend upon God for protection, and to put a little trust in my horse, for he had been once that way before." Arriving at the Lippitts' after the family had gone to bed, he was welcomed as before. He found that his preaching at his first visit had awakened his hearers, and he formed a class in the neighborhood which met at this home.

Six weeks earlier, in July, 1794, Bishop Asbury made his first stop here, staying for two nights. "I found a calm retreat in Gen. Lippitt's," he wrote, "where we can rest ourselves: the Lord is in this family." A year later the Bishop came here again, after hard riding in the heat from New London. He commented: "I feel a moving toward these people, as though the Lord would get himself a name, and have a people to praise him in this place." In July, 1798, Bishop Asbury and Jesse Lee came to Lippitt's together in their way to Conference in Maine. This time they stayed four days to enjoy the bountiful hospitality, renew their strength, and preach on the Sabbath.

When Bishop Whatcoat, newly-elected, came along to New England with Bishop Asbury in 1800, they stopped at Cranston, and discovered that General Lippitt had erected a small chapel on his own grounds next to the house. Both Bishops preached there on the Sabbath. Two years later when they returned together, they had a general gathering of Methodists from the whole area. Bishop Asbury preached on Sunday morning, then ordained several preachers who could not go to the Conference in Maine. After the celebration of the Lord's Supper, Bishop Whatcoat preached. A number of preachers were present from adjoining circuits, four of whom, according to the early usage, followed the sermon with exhortations. Services were not finished till four in the afternoon.

The Lippitts practised the most liberal hospitality. They maintained fifteen spare beds, capable of accommodating thirty visitors and, at times of quarterly meetings, when people came in from a distance to stay overnight, they not only used all their beds but fed as many as fifty at their table.

Bishop Asbury and his traveling companion, Sylvester Hutchinson, both preached in the chapel in 1804. The Bishop records: "It was a glorious season." In 1808, after long absence from New England, Jesse Lee made his farewell tour, and did not fail to come to the home of his old friends, where he met a "hearty welcome." He preached twice on Sunday, and administered the communion. "We had," he wrote, "another precious time of the love and the presence of God."

Still in Lippitt Family

Bishop Asbury's final visit to Cranston was in 1813. His diary becomes less detailed by this time, but we have the right to presume that he had Bishop McKendree with him, and that both were entertained at the Lippitt homestead. Asbury's comment for this visit has to do with the mills in the valley: "We rode on to Lippitt's factories: what a population here is!"

Such are the wonderful associations of this noble home, still maintained in its third century by the Lippitt family. General Lippitt lived into his eightieth year, passing away in 1824. His gravestone helps to date his Methodist experience, for it states: "As the early part of his life was devoted to the cause of his country, so was the latter part to that of his Redeemer. For more than 30 years he was an exemplary professor of the Christian religion." His faithful wife is laid beside him in the family plot across the road from the homestead, and her epitaph is fitting: "Not slothful in business, fervent in spirit, serving the Lord."

Some time, on one of his visits, Bishop Asbury presented his tea canister to the Lippitt household; or did he forget it on his last visit, after which he was able to make but one brief trip to Conference in New England, and none at all to Rhode Island? At any rate, the canister became the possession of the Lippitts' daughter, Mary Congdon, who presented it to a minister friend, who in turn presented it to the Methodist Historical Society in Boston. Today it is on the exhibition shelves as a physical link with the prophet of the long trail.

Dr. William L. Mauran, Jr., who with his wife now occupies the Lippitt estate, is the fifth generation of the family begining with the General. After his aunt died in 1949, the house was empty for several years and, abetted by vandalism, fell into much disrepair. Two years ago, having established himself as a pediatrician in Providence, Dr. Mauran was able to take over the care of the ancestral home. Most fortunately, he and his wife have assumed their task with vigor and discernment, so that the restoration of the property with furnishings in antiquarian style is nearly complete, and most impressive. The tremendous fireplace, smoke oven,

(Continued on page 24)

Television and Radio

Noted Theologians Back International Protestant Radio Station

Two noted Swiss theologians have given their support to plans for the first international Protestant radio station in Europe. They are Dr. Karl Barth, of the University of Basle, and Dr. Emil Brunner of Zurich.

Plans for the station are being formulated by a recently-organized study committee composed of members of various denominations.

The study committee plans to place the station, to be built in Switzerland at the disposal of churches throughout the continent. Its sole purpose will be the proclamation of the Gospel. All programs which might disturb church relations or prejudice Swiss neutrality will be excluded.

The idea was first presented to the 1957 general assembly of the Federation of Swiss Protestant Churches. But it was decided that the organization could not assume responsibility for the project.

Networks Scored for Treatment Of Religious Programs

Religious organizations were warned at Lafayette, Ind., that they are largely "wasting energy and money" in their use of radio and television broadcasting "under the conditions imposed upon them by the networks and local stations."

The Rev. Everett C. Parker, director of the Office of Communications of the United Church of Christ, told some 3,000 delegates who attended a National Conference on Christian Education that church programs are "consigned to the holes and corners in the broadcasting schedule — to time that is unsalable and unwanted."

Mr. Parker, a pioneer in the creation and use of religious programs for radio and television, said that the reason religious program audiences are small is that most are aired when people are asleep, eating or away from home.

"A favorite practice of stations and networks," he declared, "is to force religious programs into the Sunday morning schedule. Prior to 11 A. M. Sunday there is not even a measurable audience available to television—people are in bed or on their way to church. Even by noon less than 10 per cent of all television homes are ready and able to watch programs," he said.

Mr. Parker told the teachers, superintendents and other church school workers that broadcasters are quick to claim there is no appreciable audience for religion, "but this is obviously not true."

"Every scientific study of audiences for religion," he noted, "shows that more than half the households in any given community tune in regularly to religious programs." This is in the face of the fact, he added, that religious ranks last among types in the amount of time allocated to it on the air. On the networks, Mr. Parker said, less than one per cent of time is allocated to religion.

New TV Ministry Film Available

A new 24-minute film is available for free use in local churches to interpret the TV Ministry and encourage local churches to establish regular support of this extension of its ministry by television.

The title is *A Methodist Television Report to You: the Sponsor*, or, if you prefer, just *To You: the Sponsor*.

It is available through the Conference TRAFCOs, some of whom will be turning over the booking and handling to the Conference film library.

It includes a sample of TALK BACK (local moderator, PRESSURE, a three-minute sample of the local live portion), pictures from the Children's TV Series pilot film, and what the local church can do to support it.

A guide and Fact Sheet are available for leaders, and leaflets for distribution.

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Asbury Trail

(Continued from page 23)

square timbers, four-poster beds, period furniture, family portraits, rich library of early and first editions, are among the many elements of interest in this distinguished home.

Furthermore, there is a large collection of correspondence that belonged to Christopher Lippitt, which never has been utilized. Mrs. Mauran is looking forward to the pleasant task of organizing and evaluating this material, which she is well equipped to do. We may hope that somewhere among these letters, faithfully preserved for so long, there is new light on early Methodist history.

One thing more: What is that little building across the driveway? It has been used as a forge shop, but the family is of the opinion that this is the original chapel. With that in mind, they have saved it from falling apart, and have shingled the sides so that it has a new look. It is not big enough to hold many people—twenty, perhaps—but what spiritual giants have preached the Word there. And when no minister was available, General Lippitt would hold service there, removing his shoes before standing forth, like Moses before God. The Bible stand is preserved today in the Phenix Methodist parsonage.

The successor of the Cranston society is the church at Phenix, with its fine century-old building. In the same valley just beyond in the village of Lippitt, one of the mills is marked, "Lippitt's Mill, 1809." Could the Bishop return to busy Rhode Island today, he would do more than say, "What a population here is!" But when he had climbed the ridge, he would know his way and, as he gazed on the spacious mansion, his soul would rejoice, for he would be at home.

Summer Camps

(Continued from page 22)

The Methodist Camp property is under the direction of the Maine Methodist Camp Commission, Inc., which was set up by the annual conference. The Commission is composed of five ministers and four laymen. The Rev. Lester L. Boobar of Portland is president and Mrs. Nellie P. Milliken is treasurer. M. J. Gustafson is business director.

End

Bishop Lord Criticizes Near East Foreign Policy

Bishop John Wesley Lord made the following statement on Near East policy during his centennial observance sermon at Empire Grove Methodist Campground, East Poland, Me., Sunday, July 27.

America is desperately in need of men and women who stand for great causes and who represent those causes in their lives. These are men and women who, by eminence of nature and desert, are out of reach of rewards. Permanent peace can be neither voted nor vetoed in the United Nations. It will come as the result of lives dedicated to the conditions of peace—to economic justice, to moral integrity among peoples and nations, to covenants openly arrived at and steadfastly maintained, to the end of colonialism and human exploitation, to a chance for all at the world markets and for a place in the sun for the small nations, including the United Arab Republic.

Our Department of State seems unable or unwilling to recognize the factors and forces behind the Arab national movement. The United States in its present policy and action has sided with discredited and outmoded rulers and chiefs of state in an attempt to lure the Arab states into the Western bloc. But these states are not interested in the cold war in which we are engaged with Russia, and will not be drawn into this stalemate. Nor are they "soft" toward Russia and its satellites. By our failure to understand this movement for unity, we could drive the United Arab Republic into Communist arms. Certainly we cannot coerce the Arab states into co-operation with the West. It is strange that a nation that was once thirteen independent colonies can fail to understand the strength of this rising tide of nationalism among the Arab states. Nasser is the man in whom they have placed their hopes for the new day.

There is no threat to our oil supplies; for these must be sold to the West, the only real market for this oil. But, even if this were not so, I should not like to think that our great nation would place oil reserves before human lives in Iraq.

We seem to be on the wrong side in this conflict. We should seek to encourage this desire for independence and self-expression among a hitherto exploited and oppressed people. America will surrender its place in the world of nations as a champion of freedom and freedom-loving peoples unless its present policy is restudied and reversed.

We did not have the facts before we spoke and took our stand. We succumbed to propaganda and were victimized by it. We proved false to our American heritage, for we are committed as a nation to the creation of world community. This was the dream of our founding fathers, and we must see that this dream is fulfilled. We do not honor our fathers by going back to the place where they stopped; we honor them by going on toward the things their vision foresaw. But, above all else, America needs a reawakened conscience. We have witnessed in government and in social agencies in our land a gradual withdrawal of tender conscience. By means of casuistry and easy rationalization, we now condone practices that were decried and shunned by our fathers. This is not America at its best.

Bruce Tallman

(Continued from page 18)

boys. This book became nationally famous. He had the distinction of election to the office of national president of Boys' Work Secretaries.

His private life has been simple and beautiful. He married Nancy White, a classmate at Simpson, and their wedded life has lasted for 49 years. Their only child, Gerald B., is an instructor in economics at M.I.T. and a consultant of the Arthur D. Little Co. in Cambridge.

Mr. Tallman came into the B.U. picture in 1947 through the placement office. For his first five years at the University he served in the Admissions Office. In 1952 he was made counsellor at the men's dormitory and assistant to the Dean of Men.

With the big influx of foreign students, his services were needed in what has become an important element in university life. His duties were concerned with taking care of the immigration papers for foreign students, in counselling the students, and in running the foreign student program.

Foreign Domesticity Harsh

The presence of foreign students on the campus has been helpful in enabling the American boys and girls to get a much larger view of the world than would otherwise have been possible.

Many of the foreign students become the leaders of their countries when they return. They can have an important effect on our future relations with foreign countries.

Of course, there are some difficulties. American girls who have married boys from the Middle and Far East have found conditions not altogether to their liking.

One American girl student married a youngster from the Middle East. Both were much in love and it appeared that the marriage would be a success, even though the boy and girl represented the East and the West.

But the realities of their domestic life together provided a strain. The authority of the mother-in-law was unquestioned. The bride found she was one of several other daughters-in-law, each subservient to the mother-in-law. Worst of all, the newcomer was given the hardest and most menial tasks. When she rebelled the mother ordered her son to beat his bride and he had to obey. That was too much. Divorce proceedings followed.

But the tall blonde American girls are extremely attractive to the foreign students from across the seas. Also attractive is the newfound liberty and the frankness between sexes. But one bride discovered that it was customary for those of her husband's race to spend his evenings at the club, while his wife remained at home and cried.

With all of the knowledge accumulated down through the years, Mr. Tallman believes that he has a real message for youth, the teachers, and the parents.

Despite the somewhat adverse effect of gunplay and alcohol so frequently portrayed on the television, Mr. Tallman is high on the present generation.

"It is a wonderful generation," he declared with enthusiasm. "Of course we have juvenile delinquency, but I do not believe that it is any worse than when I was a kid."

End

Woman's Home Missionary Society Holds Meeting

Pursuant to Article V, Section 2 of the Bylaws of the Woman's Home Missionary Society of the New England Conference of the Methodist Episcopal Church, a Massachusetts corporation, we, the undersigned members of said corporation, hereby request that a special meeting of said corporation be held on September 26, 1958, at 11.00 A. M. at the premises at 36 Hull Street, Boston, for the following purposes:

1. To authorize the sale and/or conveyance and/or transfer of all said corporation's interest in all property both real and personal of said corporation, being more specifically described but not limited to premises at or near 36, 38 and 40 Hull Street in Boston, and the equipment therein to Medical Mission Dispensary of the Woman's Division of Christian Service of the Methodist Church, Inc., which has for a long time occupied and operated said premises.

2. To authorize the appropriate officer or officers of said corporation or other appropriate persons to negotiate the sale and/or conveyance and/or transfer of said real and personal property, and to sign, seal, execute, acknowledge and deliver in the name of said corporation any and all deeds, contracts, or documents necessary or advisable in connection with the same.

3. To transact any other business necessary for the transfer of all the property of said corporation to said Medical Mission Dispensary of the Woman's Division of Christian Service of the Methodist Church, Inc., and to take all action to authorize and effectuate the dissolution of said Massachusetts Corporation, the Woman's Home Missionary Society of the New England Conference of the Methodist Episcopal Church.

Respectfully submitted,

Mrs. Merle Cramer, Belmont; Mrs. L. W. C. Emig, Melrose; Mrs. Ralph Kinney, Arlington; Mrs. Howard Selby, Ocean Grove, N. J.; G. D. Burns, Winthrop; Mrs. R. A. Bradford, Arlington; Mrs. Walter Carle, Arlington.

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Air Force Chaplain Chief Gets D.S.M. for Leadership

Maj. Gen. Charles I. Carpenter, Chief of Air Force Chaplains, has been awarded the Distinguished Service Medal for his leadership in the military chaplaincy. He is a graduate student at the Boston University School of Theology.

The award was presented by Gen. Thomas D. White, Chief of Staff, in a ceremony at the U.S. Air Force Headquarters in Washington, D. C.

Chaplain Carpenter was cited for developing and directing the Air Force chaplaincy since it was established in 1949, and for setting "an inspirational example by his devotion to duty and uncompromising adherence to the highest standards." Chaplain Carpenter is a Methodist minister and a member of the Delaware Annual Conference.

He completed his tour of duty as Chief of Air Force Chaplains on August 14, and has been reappointed as Protestant Cadet Chaplain of the Air Force Academy in Colorado with the permanent rank of colonel.

His successor is Chaplain (Maj. Gen.) Terence P. Finnegan, a Roman Catholic.

Former N. E. Conference Member Returns as Guest Preacher

The Rev. John Ambler, a former member of the New England Conference, and at present pastor of the Methodist Church in Linden, Mich., was the guest preacher recently at the First Church in Northampton and at Trinity Church, Springfield.

The Northampton Church is served by his father-in-law, the Rev. John K. Montgomery and Trinity, Springfield, is his home church. The Rev. and Mrs. Ambler and their daughters, Emily and Elizabeth, vacationed in Northampton, Springfield and in Vermont during the summer. Their church in Linden recently completed a successful $30,000 building fund crusade to remodel the present church structure.

Second Methodist Church Founded in Glastonbury

Methodists of Glastonbury and South Glastonbury, Conn., have been given permission by the Rev. Harvey Mousley, Norwich District Superintendent, to meet as a group of Methodists for the purpose of worship and probably for founding a second Methodist Church in Glastonbury.

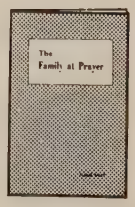
The petition seeking for this right was presented to the Rev. Mr. Mousley following a meeting held at the home of Mr. and Mrs. Harold Everson, 1706 Main Street, Glastonbury, on July 12.

A time for the first worship service was set for Sunday, Sept. 7, at 8.45 A. M. The Rev. William Grunden, pastor of the East Glastonbury Church, was appointed pastor. Donald Housley was elected temporary chairman and lay leader and Mrs. Harold Everson was elected secretary and recording steward of the new group.

The name, Asbury Methodist Church of Glastonbury, was adopted at a planning meeting held Saturday, July 26, at the home of Mr. and Mrs. Donald Housley, 103 Sherman Road, Glastonbury. George Edmonds, a high school teacher of mathematics, was elected temporary treasurer. It was voted that 10 per cent of all money received be expended for mission projects.

The Glastonbury Board of Education has been petitioned for the use of the new Buttonball School as temporary home for the new church.

Is it worth the trouble to try to have family prayers?



This and similar questions are answered in

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By Hazen G. Werner

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Bishop Lord Lauds Action of Automobile Registrar

Bishop John Wesley Lord has sent a letter of commendation to Clement A. Riley, Registrar of Motor Vehicles of Massachusetts, for his "Operations Roadblock" on August 16 when he and his men halted 54,703 motorists.

Of these 2,600 were found to be driving without licenses, with defective equipment, had violated road rules, were driving under the influence of liquor or driving after drinking.

Bishop Lord's letter follows:

"Dear Mr. Riley:

Let me commend you and the Registry officers, community police and state police who co-operated in 'Operation Roadblock,' August 16.

"It is by far the most effective instrument yet devised to safeguard the lives of the citizens of the Commonwealth, and to reduce the hazards of driving.

"There will be many who will condemn you for this infringement on 'personal liberty,' but there will be many thousands more who will thank you for your courage and wisdom.

"Any person who uses his 'personal rights' to endanger the lives of others or to make of himself a social hazard surrenders such rights as he may have. Free speech does not give a man the right to yell 'Fire' in a crowded theatre, nor does free driving give the right to any man to place in jeopardy the lives of his fellow citizens.

"The record speaks for itself, and we as citizens of the Commonwealth are grateful. 54,703 motorists halted between the hours of 1 and 4 A. M. on Saturday, August 16. Two thousand of those apprehended were driving without licenses, with defective equipment on their vehicles, violating road rules, driving under the influence of liquor and driving after drinking. Of these 111 will forfeit their licenses for a year or more for driving in violation of liquor regulations.

"This is the kind of record and the kind of devotion to duty that makes us proud of our public officials.

"Of course you may expect complaints from operators of drinking establishments whose trade has been affected adversely, but the most thoughtful and most concerned among tavern owners and drinkers, as well as abstainers, will be grateful for the effort of your department.

"We hope you will do it 'Again and again and again.' I will await news of the next 'Operations Roadblock.' "

Appointments

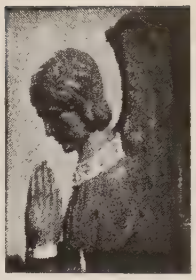
THE REV. JOHN A. DUSENBERRY, transferred to the New England Conference from the North-East Ohio Conference, is the new associate pastor with the Rev. Ernest R. Case at Immanuel Church, Waltham, Mass., as of July 1.

THE REV. D. FAY ZINN has been transferred to the New England Conference from the New Hampshire Conference and appointed to the First Church, West Springfield. He succeeds the Rev. Samuel S. Cole, who was transferred to the Virginia Conference June 9.

EDWARD C. MEYER from the No. Iowa Conference is a supply pastor at E. Templeton, Mass. J. GARY CAMPBELL from the West Virginia Conference has been named as supply pastor at the Fellowship Church in Lowell, Mass. Both of these men will work towards Ph.D. degrees this fall. Mr. Meyer will be at the Boston University School of Theology and Mr. Campbell at Harvard. At Fellowship Church, Mr. Campbell will succeed the Rev. Kenneth E. Reed, who has accepted the post as first assistant to the chaplain of the First Methodist Hospital, Indianapolis, Ind.

THE REV. FREDERICK L. NILES, pastor at Livermore Falls and East Livermore, Me., has been appointed by Bishop Lord to the Beacon Street Church in Bath, Me., succeeding the Rev. Richard Arnold, who became pastor at Lincoln, Howland and Mattawamkeag on Aug. 27. Mr. Niles took up his new duties Sept. 8.

Unto Thee, O God



by Georgia Harkness

Rain

For as the rain and the snow come down from heaven,
And return not thither but water the earth,
Making it bring forth and sprout,
Giving seed to the sower and bread to the eater,
So shall my word be that goes forth from my mouth. Isaiah 55: 10, 11

There is no more accurate symbol both of the nature of God's world and of the moods of the human spirit than rain. On the beneficent side, it does exactly what the prophet says of it. The lack of rain spells desert, and drought, and from the standpoint of the earth's productivity, disaster. Water is a precious commodity, seldom duly prized until it is lacking. Yet too much water not only makes sodden fields but sullen moods, and rains too long continued cause floods and great injury to property and human lives. No wonder there is a deep-seated impluse to pray for rain, and upon occasion to pray ardently for its cessation!

This epitomizes the fact that in God's good world, not everything is to our liking. We should like it to rain just enough, and with a gentle steadiness while it lasts. I recall the prayer of an old saint long since in Heaven, "We don't ask Thee, Lord, for a rip-tearin' old shower, but send us just a gentle drizzle-drozzle." But we must take what comes, and we had better be thankful for God's bounty, and seek His presence and guidance even in unwonted and unwanted storms. We cannot expect to have the good gift of rain without some risk, or to understand fully why it comes just as it does. Says the prophet also, "For my thoughts are not your thoughts, Neither are my ways your ways, says the Lord." Yet we can know that this is God's good world, and in it we can trust Him.

Unto Thee, O God, we commit our lives. Give us according to Thy wisdom sunshine and storm, and the gift of Thy presence in all things. Amen.

The Higher Call

MRS. C. OSCAR FORD, widow of a prominent Methodist minister, died Saturday, August 2, at her home at Briar Neck, Gloucester, Mass. She was 82.

Dr. Ford died Oct. 17, 1948. Following his retirement in 1940 he went to Gloucester to live in his home at Briar Neck.

Mrs. Ford was born in Columbia, Pa., July 14, 1876. She was known and loved in the New England Conference circles. She was a graduate of Lycoming College in Pennsylvania and Goucher College in Baltimore.

Surviving her are three daughters: Mrs. Frederick Hutchinson of Winthrop; Mrs. David D. Bonet of Honolulu; Mrs. James Stavros of Gloucester; six grandchildren, and six great-grandchildren.

Dr. Ford was superintendent of the Springfield District for ten years. During his pastorate the First Church in Winthrop was built, and a new parsonage was erected while he was pastor in Greenfield. He was a delegate to several general conferences.

Funeral services were held in the Wesley Methodist Church in Gloucester where Dr. Ford had been supply pastor for seven years following his retirement. The Rev. Willis B. Brown, pastor of the church, and the Rev. Maurice L. Bullock, executive secretary of the Preachers' Aid Society, officiated at funeral services held at the Gloucester Church, Aug. 7 at 2.30 P. M. Interment was in Mount Pleasant Cemetery in Gloucester.

MRS. IVAN LEE HOLT of St. Louis, Mo., died Aug. 6 in Brussels, Belgium. She was on a European tour with her husband, a retired bishop of The Methodist Church and former president of the World Methodist Council and the Federal Council of Churches.

The Holts had just attended a meeting of the World Methodist Council's executive committee at Freudenstadt, Germany, and were flying to Brussels to confer with Protestant leaders when Mrs. Holt was stricken. She died soon after being removed to a Brussels hospital.

Funeral services were held in the Methodist Church in her long-time home, Winder, Ga., on Aug. 12, at 2 P. M. Her first husband, Hugh A. Carithers, was a former Georgia state senator, who died about seven years before her marriage to Bishop Holt in 1950. She was the former Starr Blasingame.

At the time of their marriage, Bishop Holt was president of the Methodist Council of Bishops and head of the Church's Missouri Area.

In Georgia, before her marriage to the Bishop, Mrs. Holt had been an officer of the Woman's Society of Christian Service of the North Georgia Conference, a trustee of the Methodist Home in Decatur, and first vice-president of the Federation of Women's Clubs in her state.

As the first lady of Missouri Methodism, she continued her active interest in hospitals and homes and traveled widely with her husband throughout his area and around the world. She had accompanied him on several official overseas missions. She was in frequent demand as a speaker, reporting her impressions of the Church's work overseas.

Besides the Bishop, she is survived by a daughter and two sons by her former marriage: Mrs. William S. Wellington, Greenwich, Conn.; Dr. Hugh A. Carithers, Jacksonville, Fla.; and Robert Carithers of Winder, Ga.

MISS FLORENCE M. MORROW, for many years active in Methodist Church affairs, was killed in an auto accident at Winchendon, Aug. 9.

A native of New Jersey, she was the daughter of the late John and Lizzie (Hill) Morrow. She was a member of the Boston Epworth League and a former registrar at the Institute at Lasell Seminary, at the time when Grace O. Chapman was president of the Epworth League.

A trustee of the Sterling Campmeeting Association, she had attended the campmeetings for half a century. Seven years ago she bought a cottage at the Campgrounds and became a year-round resident. For many years she had been a member of St. Andrew's Methodist Church. After moving to the Campgrounds, she joined the Oakdale Methodist Church in West Boylston.

She was buried in Mount Hope Cemetery, Mattapan, Aug. 12.

Officiating at the grave were Dr. G. Vaughn Shedd, executive secretary of the Lord's Day League; the Rev. Leroy A. Lyon; and the Rev. Willis P. Miller.

One of Miss Morrow's favorite hymns, submitted by a former Sunday School pupil, now Mrs. Arthur Speierman of 1 Boylston Place, Jamaica Plain, was:

"DAY OF REST"

In heavenly love abiding
No change my heart shall fear
And safe is such confiding
For nothing changes here.
The storm may roar without me,
My heart may low be laid
But God is round about me
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back,
My Shepherd is beside me
And nothing can I lack
How wisdom ever walketh
His sight is never dim
He knows the way he taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen,
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour had my treasure,
And He will walk with me.

Arlington Church Choir Participated in Vespers

Twelve members of the choir of the Calvary Church in Arlington, not listed in the June issue, participated in the Anniversary Vesper Service at Boston University Field on June 15. Mrs. Victor Salloway, director of music, was with them. Six laymen of the church acted as ushers, and the Rev. Charles E. Pederson, pastor, was in the procession.

We're Hunting for TRUCK PARTS

Many friends of Morgan Memorial are familiar with the truck that calls for their filled Goodwill bag.

But, trucks wear out. Several have gone nearly 300,000 miles.

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Smokestacks and Steeples

by Clair M. Cook
Executive Director,
Religion and Labor Foundation

Recently James B. Carey, president of the International Union of Electrical Workers, contributed a chapter to a volume published by the Newman Press and edited by Father George L. Kane, a book called "Lay Workers for Christ." In it he tells how, at the beginning of the depression era, he began to look for a social philosophy.

In 1929, says Mr. Carey, "I was a callow 18-year-old high school graduate." One of eleven children, he could not look for help in financing the college education which he wanted in engineering. So he set out to work, intending to save some money, start college, and get through by working part time.

Searching for a Philosophy

Like many others, the depression brought to Jim Carey the need for thought on what makes the economic wheels go round, what are society's responsibilities to people caught in unemployment and hardship not of their own making. "I found myself," says Mr. Carey, "discussing affairs with my fellow-workers whom I had before considered remote from my own personal plans. My contributions to the discussions were virtually all questions; the answers, I was told, lay in socialism, in communism, in syndicalism, in anarchy."

So he began to read, beginning with pamphlets, "some of them passed out at plant gates by men with the gleam of fanaticism in their eyes." He went beyond them to library books—Saint-Simon, Owens, Marx, Engels, the Utopians, the Socialists, the Communists.

Then came a chance meeting on a bus with a Catholic priest, whose name Mr. Carey never learned, but who asked if he had ever read the encyclical of Pope Leo XIII, "The Condition of the Workers" (Rerum Novarum). Although from a "good Catholic" home, Jim Carey says, "But never, never had I been told the Church had a social philosophy, that the popes had written on the subject."

That week he searched out a copy in a Philadelphia Catholic bookstore and sat down to read it. It was at first disappointing: "I wanted a more direct solution, one that would immediately meet the needs of people." But two points impressed him. One was "the revelation that (the Pope's) denunciations of greedy and miserly employers equalled and in many cases outdid the radicals I had been reading." The other was the fact that the encyclical clearly urged workers to organize into unions for their own protection.

Re-reading, and delving into two later encyclicals of Pope Pius XI, Mr. Carey found new points and deeper meanings. Now, "I am guided," he says, "by papal social teachings because they present a down-to-earth, common-sense approach to the solution of human problems, an easily understood presentation of the eternal truths on which man's relationship to man and to his God must be based if a suffering world is to recover its sanity. . . . Moral and spiritual values must go hand in hand with the quest for man's material sufficiency."

The teachings of the great religious leaders—Catholic, Jewish, Protestant—are indeed a very good guide to a social philosophy devoted to brotherhood and righteousness in human relations. What do you know about yours?

Assembly, Board of Lay Activities, Northeastern Jurisdiction, Scheduled

The Seventh Annual Assembly of the Board of Lay Activities for the Northeastern Jurisdiction will be held on October 24, 25, and 26 at The Inn, Buck Hill Falls, Pa.

The theme will be "Methodism at the Grass Roots." Bishop John Wesley Lord is slated to be one of the speakers.

The Assembly is open to lay leaders and laymen in local churches. Registration cards and copies of the program may be secured from conference or district lay leaders.

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Calendar Clippings

Motorist's Prayer

A special prayer written by the Rev. David J. Quill, pastor of Our Saviour's Lutheran church, Minneapolis, is being widely circulated.

Text of the prayer follows:

"Lord, impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands. . . .

"Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy, for my own family as well as others. . . .

"Give me grace to practice the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them. . . .

"When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I think it is perfectly permissible to violate traffic laws, so long as I do not get caught. Remind me often that I am responsible to Thee as to the state to obey the ordinances of the highway; and when I do not, I sin against Thee as well as against my fellowmen, even though no one else may be watching and no accident may result. . . .

"Lord, grant me control of my car and myself at all times. Help me to live lawfully and peaceably, to save life and not destroy it, and so by example lead others to do the same—Amen."

Which Are You?

I watched them tearing a building down,
A gang of men in a busy town;
With a ho-heave-ho and a lusty yell
They swung a beam and the sidewall fell.
I asked the foreman: "Are these men skilled,
And the men you'd hire if you had to build?"
He gave a laugh and said: "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do!"
And I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I wrecker who walks the town,
Content with the labor of tearing down?

The Church

This is the church of my dreams.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social,
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
A working church,
A worshipping church,
A winsome church;
A church of all good men,
The church of the living God.

"The Scoffers"

It seems incredible in this day and age that, in spite of Christian education for our Protestant people and statistics that show, beyond doubt, that church folks have happier families and live more fruitful lives with far, far fewer divorces, we still have a breed of man called a "scoffer." Perhaps you know one?

A "Scoffer" is made up of a doubtful chemical composition resulting in cynicism and lazy disbelief in the teachings of Jesus Christ and even in His existence. A "scoffer" is quite apt to go out of his way to "show" you that there is no God and to appeal to your "common sense" to "wake up and be practical."

Now, let me warn you, these fellows look just like any others, but do not let this fool you, and do not let yourself be convinced that you should ignore them and they will go away. They will not go away because their expressed opinions invite your comment. You *can* help! Here's what you do!

First, reaffirm your own faith in Jesus Christ, read your baptismal vows for your children, reread your marriage vows, your church membership vows, take up daily Bible reading, say grace at the table and get yourself into Christ's work.

Then, having done these things, you are ready to deal with these "uninformed" persons. You will discover that you are spiritually armed to show them that belief in Jesus Christ is the ultimate and the *only* path to true happiness.

One last word—you will find these men in curious places like where you work, where you play, at the bowling alleys or on the train, in the street or, worse yet, you might have formed a habit of shaving this man that we speak of. In any case, do not avoid him. You have the power to show him the Truth, the Light and the Way.

Bookcase

Luther on Worship. Vilmos Vajta, Muhlenberg Press, 2900 Queen Lane, Philadelphia 29, Pa., 200 pages, $3.25. Based on Luther's writings, this book deals with the theology of worship. Concentrates on two main ideas: worship as the work of God and worship as the work of faith.

The Philosophy of All Possible Revelation, Robert Matheson, Greenwich Book Publishers, 489 Fifth Ave., New York 17, N. Y., 100 pages, $2.50. Based on the idea that "all revelation is self-realization"—that man perceives by and in his senses and absorbs into his spirit the whole world of nature without. From this, the author concludes that we can know God only by striving for a conscious awareness of Him within ourselves, a conscious union with God, as opposed to the mere acceptance to the letter of His teachings.

The Hour Had Come, Go Puan Seng, Douma Publications, 1819 Newton Ave., S.E., Grand Rapids 6, Mich., 228 pages, $3.50. An inspirational autobiography of how faith in God can sustain hope and life when one is given not one chance in a thousand for survival. About the most wanted man in the Philippines at the time of the Japanese invasion—the editor of a newspaper which had done much to strengthen the cause of freedom.

The Gospel Of The Incarnation, George S. Hendry, The Westminster Press, Philadelphia, Pa. $3.75, 170 pages. The author's thesis is that the Christian gospel concerns the total fact of Christ, and that when different churches overemphasize single aspects of the gospel, there is a distortion amounting to a fragmentation of the gospel. This fragmentation, Dr. Hendry says, has resulted in a neglect of the incarnate life of Christ. For a recovery of the wholeness of the Christian gospel, theology needs to reintegrate the incarnation, and the atonement with the incarnate life—and bring into one perspective the events of Bethlehem and Calvary with the life in Galilee and Judea.

Barriers To Belief, Norman F. Langford, Layman's Theological Library, the Westminster Press, Philadelphia, Pa. $1.00, 96 pages. In this volume, Dr. Langford discusses six of the many formidable barriers to Christian belief. These are the miracles, the divinity of Jesus, the Kingdom of God, predestination, heaven and hell, and the question: "Does it matter what we believe at all?" He tells how to overcome these barriers and make of them bulwarks instead. Dr. Langford makes clearly apparent the real problem underlying each of these obstacles to faith, showing that much of the conflict comes either from a failure to perceive the actual difficulty or from a faulty approach to the question.

I Believe in the Holy Spirit, Ernest F. Scott; **I Believe in God,** Costen J. Harrell; **I Believe in the Bible,** Joseph R. Sizoo; Abingdon Press, 810 Broadway, Nashville 2, Tenn., $1.25 each. *Know Your Faith* series. Brief personal discussions written in simple, non-technical language to help answer every person's questions about his beliefs and to aid in strengthening his faith.

Success in Marriage, David R. Mace, Abingdon Press, 810 Broadway, Nashville 2, Tenn., 158 pages, $2.95. Divided into three sections: marriage preparation, making adjustments in marriage, and discussion of specific problems which arise between husband and wife. Written by an internationally known marriage counselor.

Prayers for Public Worship, James Ferguson, Harper & Brothers, 49 East 33rd Street, New York 16, N. Y., 370 pages, $4.95. Provides an abundance of prayers for both morning and evening services and a cross index for prayers appropriate for special days and occasions. Sources range from the Scriptures to a number of the compiler's own prayers, including materials from such figures as Thomas à Kempis, St. Augustine, Francis Bacon and Samuel Johnson.

Faith of Our Fathers, Walter J. Kukkonen, The American Press, 489 Fifth Ave., New York, N. Y., 203 pages, $3.00. A guide for the study of the Evangelical Lutheran Faith. "In 109 articles, or principles, the tenets of the church are set forth, explained in careful detail, and substantiated with their Biblical references and interpretations." Includes a detailed study of the meaning of the term, Creator, and the relationships between man and God.

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BIBLE CLUE PUZZLE

by

W. P. Keasbey

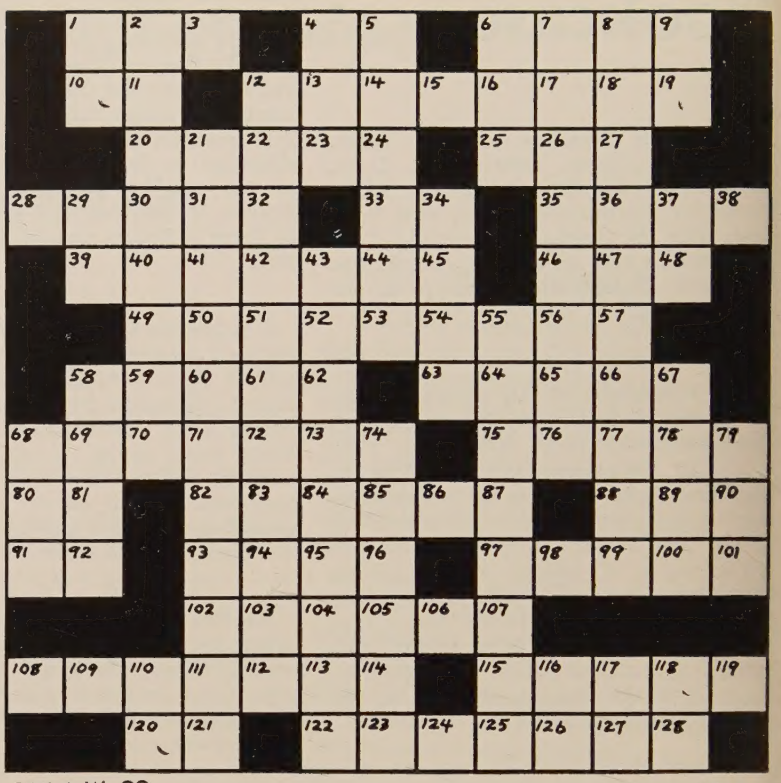
INSTRUCTIONS

To solve the puzzles, fill in the missing words in the Scripture clues. Under each letter of these words you will find a number. Write each letter in the square in the diagram which contains the same number as the letter. When you have written all the letters in their proper places, you will be able to read a memory verse of Scripture.

The Scripture references are taken from the King James Version of the Bible.

Answer for last month:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2: 9)



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NO. 8

HOW TO BE GREAT

Number 8

1 And Mary arose in those days, and went into the .... country with ...., into
116 69 31 101 91 60 39 19 122
a city of Juda; (Luke 1: 39)

2 Whoso .... instruction loveth
118 51 55 92 9 108
knowledge: but he that hateth reproof is
... . (Prov. 12: 1)
33 57 2 67 10 85 50

3 And .... said unto Balak, Build me
105 82 100 65 95 21
here seven ...., and prepare me
20 113 126 77 41 18
here seven oxen and seven rams. (Num. 23: 1)

4 And as we tarried there many days, there came down
.... Judæa a certain prophet, named
74 38 22 104
.... (Acts 21: 10)
88 24 15 83 37 75

5 Therefore I will give thanks unto thee, O ....,
66 36 13 48
among the ...., and I will sing
98 63 8 96 4 86 89
praises unto thy name. (II Sam. 22: 50)

6 I cried unto him with my ...., and he
110 26 103 6 68
was .... with my tongue.
107 64 3 53 79 119 56 87 (Ps. 66: 17)

7 .... the truth, and .... it not; also
80 27 25 97 40 61 106 (Prov.
wisdom, and instruction, and understanding. 23: 23)

8 The captive .... hasteneth that he
81 123 109 73 112
may be loosed, . . . (Isa. 51: 14)

9 . . . Strong bulls of .... have beset
me round 120 46 28 7 30 47
(Ps. 22: 12)

10 I am the rose of Sharon, and the lily of the
.... (S. of S. 2: 1)
42 124 62 32 14 35 111

11 Which he .... on us abundantly through
115 59 17 90 Jesus Christ our Saviour.
(Titus 3: 6)

12 He asked life of thee, and thou gavest it him, even
.... of days for ever and ever.
125 72 44 12 93 29 (Ps. 21: 4)

13 . . . He called unto him his disciples: and of them he
chose twelve, whom also he ....
apostles; (Luke 6: 13) 23 117 70 54 128

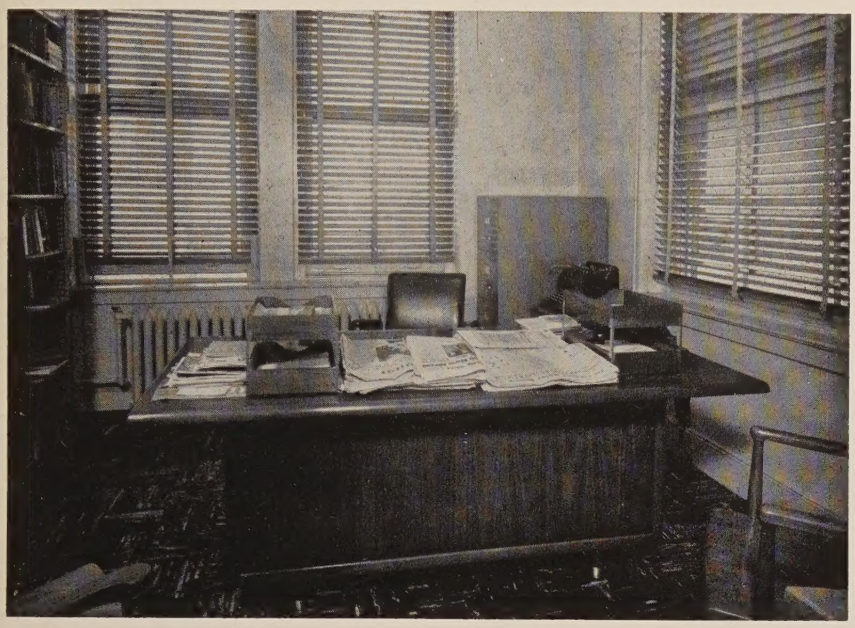
14 Whose hope shall be cut off, and whose trust shall be
a spider's .... (Job 8: 14)
49 127 1

15 For .... said, If I may touch but his clothes, I
52 76 121 shall be whole. (Mark 5: 28)

16 I .... twice in the week, I give tithes of all
114 43 58 16 that I possess. (Luke 18: 12)

17 For he hath founded it upon the ...., and established it upon the floods. 71 34 99 11
(Ps. 24: 2)

18 That thy way may be known upon earth, thy saving
.... among all nations. (Ps. 67: 2)
102 5 84 78 45 94



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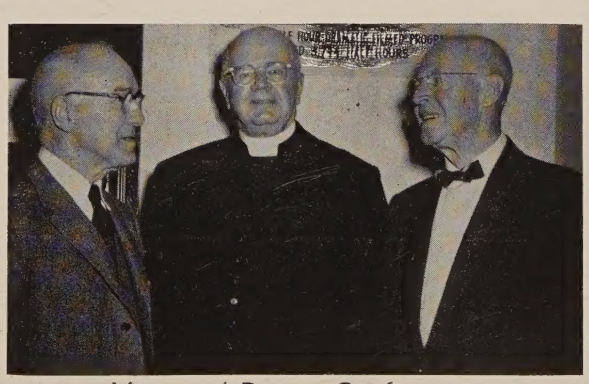
(The Discipline)



Veterans' Day at Conference

When?

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(N. E. Conference)

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